



IN  
THIS  
ISSUE

Tributes to Mothers  
by some of the  
General Authorities

Total Fitness  
by Marion D. Hanks

Belle S. Spafford,  
general president of  
the Relief Society,  
writes of  
woman's place  
in the Church

The Age of No Reason  
by W. Cleon Skousen

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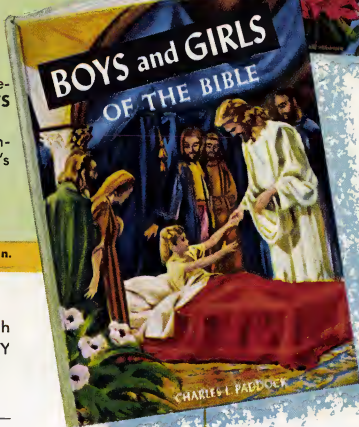
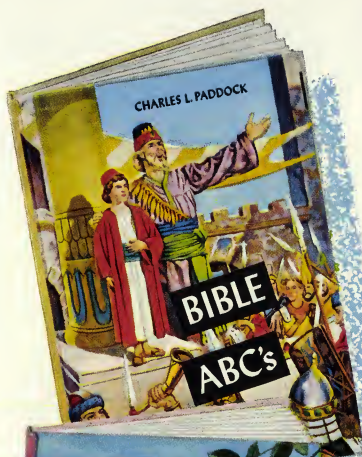
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*Cover*—One of the tenderest stories from the scriptures—Mary's Visit to Elisabeth—inspired artist Carl Bloch to create the world-famous painting which we have reproduced as the cover for our May issue. The original painting hangs in Frederiksborg Castle, Copenhagen, Denmark.



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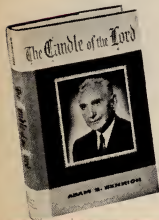


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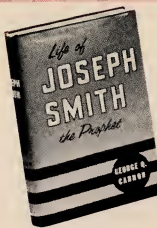
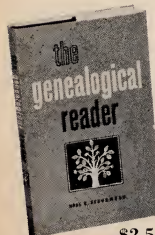
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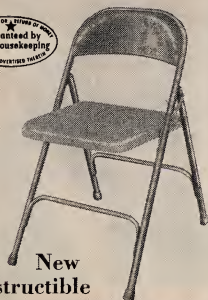
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*These Times*



## The Study of Language

by Dr. C. Homer Durham

Vice President, University of Utah

A report from the Western Interstate Commission on Higher Education (WICHE) in 1958 says that in the Soviet Union there are eight million Russians studying the English language. In the United States, fewer than five thousand Americans are studying Russian.

In the Russian schools today the study of one foreign language is required. It begins in grade five (when pupils are approximately twelve years old) and continues through the tenth grade (the Russians have a ten-grade, ten-year school system, ages 7 to 17). During 1955-56 more than 40 percent of the students in these grades were studying English, 40 percent German. The remaining students in the ten-year schools were taking French, Spanish, or Latin. The Deputy Minister of Education has reported that 65 percent of all students in higher educational institutions in Russia now study English. At the University of Utah this year, some 55 students (out of approximately 9,000) are studying Russian, or about .6 of 1 percent. The record at Utah is undoubtedly better than what obtains at over 90 percent of the 1800 or so American colleges

and universities where Russian is not even available. It is easy to predict that in five years, millions of Russians will be able to talk and write to Americans, but very few Americans will be able to write or talk to non-English speaking Russians.

In Russia's higher educational institutions, specialized institutes develop writers and linguists in Afro-Asian languages and dialects. Chinese has long been cultivated. Since American entry into World War II, Harvard, Columbia, California, Washington (Seattle), and others have developed Slavic, Oriental, and other institutes. But few Americans are equipped to speak or write the languages of mankind. What linguistic resources have been cultivated in this country have largely been western European languages.

The western European languages, especially English, Spanish, French, and German (to a lesser extent Dutch and Portuguese), were spread around the world with the expansion of European power and influence after the year 1500 A.D. It made important sense to include them in the American schools. The expansion of Europe seems to have





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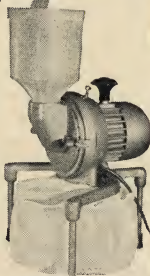
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ceased with the colonial revolutions. It may be time, now, for the American people to reconsider, sharply, an expanded role for language in American education. It is not only in "science and mathematics" that the Russian ten-year school appears to forge ahead, but also in teaching languages. If the pen is mightier than the sword, if the power to communicate ideas to a man in his own native tongue is important, then the Russian advantage in language training may far outweigh any future advantage they may gain in the mathematical sciences.

Dr. Edward Teller recently told Utah audiences to consider the "built-in" advantages Russian education has in (1) a completely phonetic language (which saves Russian first and second graders the spelling difficulties which many Americans *never* overcome with the more complicated English language) and (2) the metric system, which is learned by American students when they reach college, not at the beginning, but is grafted on top of the complicated English measurement system of inches, feet, rods, furlongs, miles, ounces, pounds, tons, long tons, etc.

Leo Wiener, late Professor of Slavic Languages at Harvard, wrote years ago that Russian was "the best phonetic language of Europe"; that "after the rudiments have been mastered considerably faster progress can be made in Russian than in German." In Russian, he said, "all the troublesome points are met with at the very start... while the difficulties of German keep increasing..." Those of us who have wrestled with German sentence structure and the uses of such verb endings as *geworden ist* and *geworden sein* will all testify to the last half of that statement.

The thing which probably makes Russian appear forbidding to an American student, at least more forbidding than French, German, or Spanish, is the "strange" alphabet.

This sentence is being written, and you are reading it in print, in a Latin alphabet. The languages of western Europe reflect the influence of Latin Christendom. Most are written in the Latin alphabet (German with a Gothic script). Russian, however, is written in a different alphabet, in some respects a better alphabet than the Latin.

English tries to produce over 42 sounds from the 26 Latin (including a few Greek) characters being used in this paragraph. The Russian alphabet, "the best phonetic language of Europe," according to Dr. Wiener, contains 35 letters. Sanskrit, described by the late Maurice Bloomfield of Johns Hopkins as "the most important and most highly organized of human languages," contains 47 characters of which 33 are consonant signs, with 14 vowel signs. Chinese, which William Elliot Griffis once called "the unaltered baby-talk of mankind," its monosyllables fixed too early in its history by ideographs, has produced (in place of an alphabet) more than 80,000 characters. Chinese has virtually no grammar. The Latinization of a Chinese alphabet is now being attempted under the Chinese Communist regime. If the Russian alphabet were also Latinized, perhaps Americans would "shy away" from it less.

But why "shy away"? Or why expect or wait for Russian to be Latinized? Why not understand the Russian alphabet itself and how it got that way?

It is important to know where any alphabet came from, English or Russian. The alphabet is perhaps the greatest of all inventions. The inventor is unknown. Some claim that Moses, perhaps learned in the Egyptian *hieratic* of the court of Pharaoh, received it by inspiration during the Sinaitic wanderings of Israel. Whatever the origin, much scholarship suggests that around 1500 B.C., somewhere in the Hebrew-Phoenician world, the alphabet appeared. Writing, long known in hieroglyphs or other ideographs, suddenly became phonetic. Abstract symbols rather than pictures came to represent the sounds of spoken language. The English word *alphabet* derives from two Greek words denoting the first two letters of the Greek alphabet, *alpha* and *beta*. But *alpha* and *beta* have no meaning in Greek! They are merely Semitic sounds, symbolized by Greek characters, and as such were derived from the Semitic (Hebrew or Phoenician) words for *ox* and *house* respectively. The Phoenicians usually get major credit for producing the alphabet. Their alphabet, as evidenced by monuments, contained 22 letters. The ancient Greek alpha-



bet, derived from the Phoenician, had 17, with our 5 vowels and 11 consonants (b, g, k, l, m, n, p, r, s, and t). Y and z and others were later added, contributing to the Latin alphabet of 23 letters, which in its course through Europe produced the 26 letters known to us in English (including the useless letter c, which is always pronounced either s or k (unless accompanied by h); and j, which sounds like one of our "g" sounds; and the relatively useless q—that is, useless if you have a w and a u as English has).

The Russian alphabet is derived from Phoenician, through the Greek. Its post-Greek origin is Bulgarian and what is known as "Church Slavic," or, the "Cyrillic" alphabet. "Cyrillic" is named for St. Cyril (826-885 A.D.), called "The Apostle to the Slavs." The scriptures of what came to be the Russian Orthodox Church were rendered into the language of the Black Sea peoples by means of this alphabet. The literary language of Russia thus came to be fixed and set upon its future course. Peter the Great (1672-1724) in 1708 simplified and somewhat westernized the Cyrillic letters from some 48 to 37 (two of which the Soviet Ministry of Education later abandoned). The great M. V. Lomonosov (1711-1765), poet, chemistry professor, grammarian, and founder of the University of Moscow (1755), seized upon Peter's reforms, developed the basic work on Russian grammar reflecting the language of the people rather than the Church Slavic, and became the "Father of Russian literature." Thus *The Brothers Karamazov*, *War and Peace*, and other great works of nineteenth century writers like Dostoevsky and Tolstoi were written with characters, shaped into words, in the style of Lomonosov. Lomonosov aspired to have Russian reflect "the magnificence of the Spanish, the vivacity of the French, the force of the German, the tenderness of the Italian, and, besides, the wealth and the expressional brevity of the Greek and the Latin." That he succeeded was later attested to by such technical scholars as Professor Wiener, who wrote: "The language is simple and direct . . . the order of words is quite immaterial, since it is guided exclusively by emphasis, the indirect discourse is practically unknown, and . . . a small basic number of words furnish an inex-



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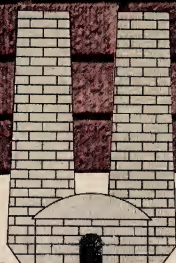
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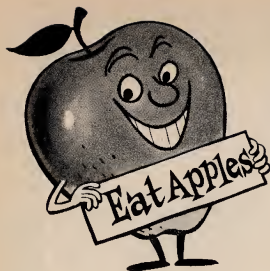
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haustible number of derivatives of every imaginable shade of meaning. . . ."

Language distinguishes man from the rest of creation. Modern Americans should not shrink from its cultivation and intelligent use. Some of us, like the several physics and mathematics professors of my ac-

quaintance, should pursue the study of the non-European, non-Latin languages. The best time, however, is probably in grade five—where the Russians begin the study of English. In any event, at whatever age, more of us should learn to talk and write to the Russians, and to the Chinese, and to many others, in these times.

*Be Honest with Yourself*



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# Letters and Reports



MISSIONARY QUARTET THRILLS AUDIENCES

A quartet and a young woman soloist, all missionaries serving in the French Mission, made a tour of France, Belgium, and Switzerland last winter.

The Mormon quartet and soloist visited La Rochelle, Angoulême, Perpignan, Marseilles, Nice, Grenoble, Besancon, Mulhouse, Nancy, Reims, and Paris, France; Verviers, Liège, Namur, and Charleroi, Belgium; Lausanne and Geneva, Switzerland. A warm welcome was everywhere extended to these ambassadors of faith and talent. Especially was the public press kind. Some of the concerts were broadcast.

Seen in the picture are Anne Bennion, Salt Lake City, and Elders Heber Thompson, Richland, Washington; Loftin Harvey, Salt Lake City; Geoffrey Butler, Melbourne, Australia; James S. Arrigona, Paris, France; and Dee Grover, Malad, Idaho, who served as accompanist.

Anne Bennion has recently returned to her home in Salt Lake City. Her parents are Elder and Mrs. Kenneth S. Bennion. Elder Bennion is director of the LDS Business College.



ROWLAND SPARKS  
AN AWARD WINNER

Rowland Sparks, Idaho Falls Sixth Ward, South Idaho Falls Stake, has maintained a ninety-five percent attendance record at Sacrament meeting, priesthood meeting, Sunday School, and MIA since he was ordained a deacon five years ago. He was an Eagle Scout at the age of fourteen and has just received the "Duty to God" award. He is the son of Elder and Mrs. Frank Sparks.



LARAMIE (WYOMING) EAGLE SCOUT

Rulon D. (Danny) Lewis, Jr., Troop 138, Laramie, Wyoming, Boy Scout, has an enviable record for his scouting years. He has served as den chief, patrol leader, senior patrol leader, and as junior assistant scoutmaster at the national jamboree in July 1957. He has been elected to the order of the arrow, received the community service award, the "Duty to God" award, and most recently the Eagle award.



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# The Church Moves On

March 1958

- 2** Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Caswell, North Carolina, Branch, Central Atlantic States Mission.
- 4** Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Fredericksburg, Virginia, Branch, Central Atlantic States Mission.
- 10** President Oscar A. Kirkham of the First Council of the Seventy passed away. He was seventy-eight years of age.
- 11** The First Presidency announced the appointment of Elder John M. Simonsen as president of the South Australian Mission, succeeding President Thomas S. Bingham. President Simonsen is a member of the Monument Park Ward, Monument Park (Salt Lake City) Stake, and has served as an officer and teacher in various auxiliary organizations of the Church, as a member of the Yale Ward bishopric, as a member of the Bonneville Stake high council, and as high priests quorum president and group leader. Mrs. Simonsen, a former second counselor in the Relief Society general presidency, will accompany him on this mission.
- 13** Funeral services were conducted for President Oscar A. Kirkham in the Assembly Hall on Temple Square.
- 15** The First Presidency announced the appointment of Elder A. Lewis Elggren as a member of the Church welfare committee. Elder Elggren has recently been released as president of the Western States Mission.
- 18** The Junior M Men basketball tournament began. Thirty-two teams are entered in this all-Church affair. Games will be played daily until Saturday. The games are to be played in Logan, in the Utah State University's George Nelson Fieldhouse and in Smart Gym.
- 22** St. George Third Ward won the championship of the annual all-Church junior basketball tournament by defeating Nephi First Ward 37-35. Highland Park placed third, followed by Stockton Second Ward of California, fourth; Kaysville Second Ward, fifth; Neola Ward, sixth, and consolation; Center Ward, seventh; Thatcher-Penrose Ward, eighth; South Jordan Ward, ninth; and Logan Twenty-first Ward, tenth.

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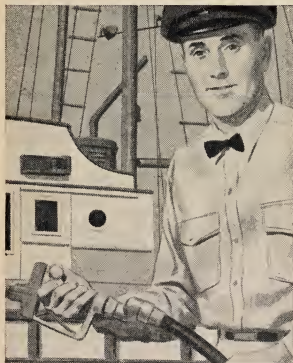
**Wholesale distributor Bob Evans**, Mesa, Arizona, uses a plant provided and maintained by Standard. We help Bob develop new business and back him with engineering assistance on his customers' lubrication problems.



**Robert "Bob" A. Juner**, San Francisco, operates his own service station. We supply him with business forms, maps, lube guides and major equipment. Bob makes good use of Standard's training programs to improve his service to you.



**Standard's special Aviation Division** helps airport dealers like Frank Kelsey, Salt Lake City, Utah, with wind direction indicators, flight guides and credit card service . . . all welcome conveniences to his customers.



**Standard credit cards** make it possible for independent marine dealers like Joe Faïres, Port Angeles, Wash., to honor charge accounts. When fuel and lubrication problems arise, his customers can rely on help from Standard's engineers.



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# Why the Church?

by President David O. McKay

The mission of the Church of Jesus Christ of Latter-day Saints is to prepare the way for the final establishment of the kingdom of God on earth. Its purpose is, first, to develop in men's lives Christlike attributes; and, second, to transform society so that the world may be a better and more peaceful place in which to live.

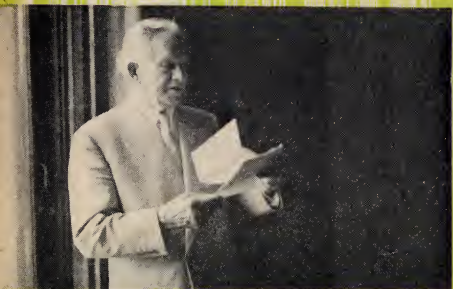
The consummation of God's purposes is expressed in these words: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) This divine purpose may be achieved by using the Church as a means of accomplishing the following specific objectives in the achievement of which lies a challenge for the brightest minds in the world:

First, *physical strength*, virility, cleanliness. When you hear harping critics say that the Church Authorities overemphasize the Word of Wisdom, you may know that the critics have not studied very deeply the Word of Wisdom. Fundamentally, physical strength and virility are essential factors in the progress of humanity.

Second, *economic security*. When you hear a person say we lay too much stress on tithing, you may know he does not realize the relation of tithing and fast offerings to the economic security of every man, woman, and child in the Church.

Third, *social justice*. Go into any quorum and see who are meeting there—your lawyers, your doctors, your farmers, all meeting on a social plane. In the Church every man and woman has equal privileges to every other man and woman.

(Continued on page 362)





## *My Mother* by President David O. McKay

I cannot think of a womanly virtue that my mother did not possess. Undoubtedly, many a youth, in affectionate appreciation of his mother's love and unselfish devotion can pay his mother the same tribute; but I say this in the maturity of manhood when calm judgment should weigh facts dispassionately. To her children, and all others who knew her well, she was beautiful and dignified. Though high-spirited she was even-tempered and self-possessed. Her dark brown eyes immediately expressed any rising emotion which, however, she always held under perfect control.

In the management of her household she was frugal yet surprisingly generous, as was father also, in providing for the welfare and education of their children. To make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely. Though unselfishly devoted to her family, she tactfully taught each one to reciprocate in little acts of service.

Her soul, to quote the words of the poet, was, "As pure as lines of green that streak the first white of the snowdrop's inner leaves." In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me in boyhood, and she seems to me now after these years, to have been supreme.

Mother left us when she was still young, only fifty-four. During the intervening years I have often wished that I had told her in my young manhood that my love for her and the realization of her love and of her confidence gave me power more than once during fiery youth to keep my name untarnished and my soul from clay.

From my beautiful, ever-devoted, and watchful mother, from my loyal sisters in our early

home associations, and from my beloved wife during the maturer years that followed, I have received my high ideals of womanhood. No man has had inspiration from nobler, more loving women. To them I owe a debt of eternal gratitude.

Among my most precious soul treasures is the memory of mother's prayers by the bedside, of her affectionate touch as she tucked the bedclothes around my brother and me and gave each a loving, goodnight kiss. We were too young and roguish, then, fully to appreciate such devotion, but not too young to know that mother loved us.

It was this realization of mother's love, with a loyalty to the precepts of an exemplary father, which more than once during youth turned my steps from the precipice of temptation.

If I were asked to name the world's greatest need, I should say unhesitatingly *wise mothers*; and the second, *exemplary fathers*.

If mother love were but half rightly directed, and if fatherhood were but half what it should be in example and honor, much of the sorrow and wickedness in the world would indeed be overcome.

The home is the source of our national life. If we keep the spring pure we shall have less difficulty in protecting the stream from pollution.

My Mother! God bless you!  
For your purity of soul,  
Your faith, your tenderness,  
Your watchful care,  
Your supreme patience,  
Your companionship and trust  
Your loyalty to the right,  
Your help and inspiration to father,  
Your unselfish devotion to us children.



Jennette Evans McKay

## What is our duty with regard to the Can we fully abide in them if

# Your Question

by Joseph Fielding Smith  
President of the Council of the Twelve

**QUESTION:** *"I have been impressed for a long time with the thought that the commandments of the Lord require of the members of the Church a thorough understanding of the fundamental principles of the gospel that we may better obey them. It appears to me that there is a spirit of indifference, or lack of desire, on the part of a great many members in relation to gaining a knowledge of these commandments. The result is a lack of harmony and obedience. This attitude also presents the risk of our being deceived and led astray by the abundance of false doctrine and philosophy which today is taught in the world. If I am right, what can be done about it? Or am I too critical?"*

**ANSWER:** You are not too critical. Most emphatically the revelations in the standard works require of the members an intelligent study of them. Why does the Lord give revelation and commandment if it is not that we may comprehend and obey them? To the unbelieving Jews who opposed him, Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."<sup>1</sup> The Lord revealed the plan of salvation to Adam after he was driven out of the Garden of Eden, and said to him:

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were

<sup>1</sup>(See page 375 for footnotes.)



## truths which have been revealed by God? we do not have a knowledge of them?

born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment."<sup>2</sup>

It is, therefore, our duty to know the truths which have been revealed, and the Lord has made a wonderful promise to those who search his truth and abide in his teachings. They are to become perfect, even as he is perfect. A more beautiful or far-reaching pronouncement was never made than this:

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, *and continueth in God*, receiveth more light; and that light groweth brighter and brighter until the perfect day."<sup>3</sup> [Author's italics.]

### "The wonderful promise"

Here is the wonderful promise to all who are willing to abide in the truth—and to abide in it they must have knowledge of the truth: they shall be glorified in the celestial kingdom of God. Moreover, in another revelation the Lord declares that "the Spirit giveth light to every man that cometh into the world;

and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

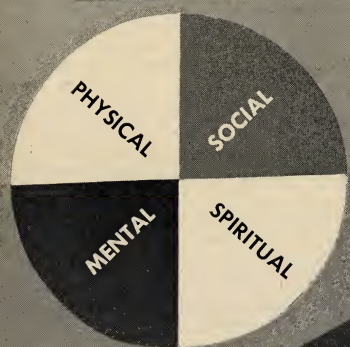
"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father."<sup>4</sup>

If the commandment to keep records had not been given, and no records had been kept regarding the dealings of the Lord with mankind, this world would have dwindled into savagery, and Satan would have taken it completely captive. There would have been no knowledge pertaining to earlier generations. The Lord in his mercy and love saw to it that his word was recorded, and though much of it has come down to us in corrupted form, nevertheless, by the power of the Almighty much has been preserved. It is upon divine records that nations have based their civilizations to a marked degree.

The Latter-day Saints are doubly blessed with the word of the Lord which has come to light through the restoration of the gospel. We have been given the record of the Nephites and the Jaredites, containing many glorious gospel truths. The Lord restored much that had been originally revealed to Adam and Enoch and Abraham, which we find in the Pearl of Great Price, and it is to their condemnation when members of the Church do not take advantage of their opportunities to read, study, and learn what the records contain. After all the revelations the Lord has given through his prophets, and the commandments to the people to search these principles, it is to our discredit and shows a lack of love for the Lord and for his blessings which have so abundantly been bestowed upon us when we neglect to study them. In the book of Revelation, John saw the time at the judgment, when the dead came forth, and the books were opened.

### "And I saw the dead, small and great"

"And I saw the dead, small and great, stand before God; and the books were (Continued on page 360)





# *total fitness . . a challenge to the nation and the Church*

by Marion D. Hanks, of the First Council of the Seventy,  
Member Utah Council on Child and Youth Fitness

In the play *Measure for Measure*, Isabel, pleading for the life of her brother Claudio, says, "Oh, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant"—a statement which may not only point up a vital issue in the world's rash rush to gigantic destructive strength, but which could also serve to give direction to the growing number of Americans who are interested in the physical fitness program being advocated and instituted across our nation.

It is well known that President Dwight D. Eisenhower, alarmed by tests and surveys and reports which have indicated a tendency to softness and physical unfitness among young Americans, appointed in 1956 a cabinet-level Council on Youth Fitness and later the President's Citizens Advisory Committee, a group of 119 leading citizens, to consider the problems and make recommendations. A number of governors have appointed state committees on child and youth fitness, and some effective preliminary work is being done by communities, colleges, schools, churches, and civic and youth agencies. Energetic efforts are being made to alert America's responsible citizens to the problem.

The President's Council has adopted the objective of attempting to motivate *total fitness* in America's youth. As might be expected, most of the publicity and emphasis to date have been directed to programs of physical development, where the alarm was first sounded. There is much genuine cause for concern in the field of physical fitness. Americans suffer the defects of our great blessings. We are victims of the many creature comforts our civilization has spawned. The loss of muscle-developing chores for great numbers of our young people, mechanization, the gadgets of our specialized age, lack of opportunity to enjoy the fields and woods have all contributed to a loss of physical competency in our youth. Some simple physical exercises employed by experts to test the back, abdominal, and upper leg muscle strength of several thousand American youngsters—tests failed by

less than 9 percent of a group of European children tested—compellingly spotlighted the problem; nearly 60 percent of the American young people failed one or more of the tests!

Careful inquiry revealed some interesting reasons for the situation. Less than 5 percent of our young people have camping and outdoor opportunities annually. It is reported that organized leagues offer participation for only about 10 percent of American youth. More than 90 percent of our elementary schools have no gymnasium facilities, and less than half of our high schools schedule physical education, many of them on an inadequate basis. Automobiles, school buses, and public transportation systems have outmoded walking, while television, radio, movies, and telephones have lessened the experience and habit of physical exercise. Spectator or spectacle sports with emphasis on participation for the few, and the absence or inadequacy of physical education programs and intramural programs in the schools have all contributed to minimizing the kind of activity necessary for sound physical development in the individual.


Thus, the earnest concern for the physical fitness of America's youth is justified. The alarming conditions of physical inadequacy, and their causes, are recognized, and the need for a program of education, information, interest, and action among responsible adults is seen. But as the bard's Isabel implied, the problem of total fitness in the individual is much broader than muscular development and the acquiring of bodily skill, controls, and discipline. Man is a complex creature, and his physical condition cannot be isolated from the other aspects of his being. It is well known that health and physical well-being, or the lack of it, can have a highly significant effect upon our mental, emotional, social, and even spiritual fitness. So may each of these other aspects of human personality have its influence upon physical well-being. It is true of nations and individuals that fitness involves not alone physical powers but also the

capacity to employ them ethically, intelligently, and maturely for good and uplifting purposes, and this capacity is dependent upon intellectual, emotional, social, and spiritual fitness.

Every thinking person has come in touch with sermons, editorials, speeches, articles, and discussions relevant to the seriousness of the problems arising from modern scientific developments, and is concerned. General Omar Bradley is reported to have said in a Veterans' day speech in recent years that we are a nation of, "moral adolescents," of "nuclear giants and ethical infants." It is commonly known that we have enough knowledge and potential power right now either to destroy or magnificently bless mankind, but the tensions and conflicts of our day attest that we may well lack the intelligence and spiritual stature to use our strength for the blessing of mankind. This circumstance is clearly analogous with the situation of the individual human being. While we should give full support to the program seeking to increase the physical prowess and power and force of the American boy or girl, we need also to recognize as indispensable the need to implant and encourage the character, moral vigor, and spiritual strength necessary if their lives are to be effective in doing good. Any nation-wide program which concentrates on developing power or physical efficiency (or scientific skills, for that matter) in entire disregard of the other vital aspects of the total personality could be tragic in its consequences.

One of the most compelling examples of the need for emphasizing total fitness is recorded in Luke where a fourteen-word statement notes the pattern of development Jesus followed during the critical formative years of his life, of which period little else is known. "And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.) It is thus recorded that the development of this greatest of lives included "increase" physically and intellectually and in effective relationship with his fellow men and his Father in heaven. This simple program of growth demonstrated its value and virtue in his life, and could well be a model for the rest of humankind.

### Physical Fitness




In emphasizing the interrelationship of the various elements in the human make-up, it is not intended to minimize the importance of physical fitness but to give it proper place in the much broader concept of total fitness. The significance of good health and physical well-being is understood by the

Latter-day Saint in terms of religious principle and life experience.

As to physical fitness, the one word which should be emphasized in this general statement is *activity* (which is really the key to fitness in any area of the human personality). An interesting note from the *Millennial Star* in 1854 indicated the understanding some of the early pioneers of the faith had toward the relationship of activity to health. In answer to a question whether a current local remedy, sawdust pills, would cure certain ailments, the editor answered, "Yes, provided you make your own sawdust!" They knew that physical fitness requires activity. Every individual and every family should have a consciousness of this fact, and should fashion and foster a program of physical activity.

One recently published example of the importance of physical health to total fitness is the report on a class of cadets at West Point which revealed that of five groups of cadets classified as to physical ability, the group with the highest capacity physically also demonstrated the greatest all-around leadership ability and were next to the top in scholarship. The group which was rated second in physical fitness was first in scholarship, and the two groups which rated highest physically also had fewer cadets "wash out" of the academy than the other groups. There is important relationship between physical fitness and effectiveness as a human being.

### Social Fitness



The capacity to live in satisfying, contributing relationships with other human beings develops with active, creative service. An interview of three participants at a recent county sheriffs' convention held in Salt Lake City included a question as to the reasons for so many young first-timers in prison. The sheriffs volunteered two reasons: (1) the young men had never learned a responsible attitude toward others, and (2) they had never had an opportunity to take part in group activities under qualified adult leadership. The young person who qualifies himself to live in and contribute meaningfully to society needs the experience of organized group activity with the guidance of interested, dedicated adults; needs to have personal counseling and care; needs to be led into opportunities for selfless service and participation. Problems with youth delinquency and gangsterism (and the contributions of adult negligency and misguidance and poor example to these circumstances) must be considered in a program of total fitness. Men must be fit to associate with their fellow men, as well



as to enjoy physical and intellectual competence.

Two potentially wholesome elements contribute to the difficulty some of our young people have in learning how to live happily with others: (1) the competitive nature of the world they live in, and (2) the human need to be identified with others, to be like others. Whereas healthy competition can spur one to maximum effort, some erroneously begin to feel that life is like a foot race in which they are arrayed against all other human beings, and that they are unequally and unfairly equipped for the contest. As in the parable of the talents, some bury their abilities, fearing to use them. At the other extreme, some become arrogant because they seem to possess superior talents in comparison with others. In each case, the nature of eternal reality is misunderstood. Before God and wise men each of us will be judged by the use we make of our own talents, and not by the talents others have or what use they make of them. No person can become socially fit who is permitted or encouraged to believe that he will be judged forevermore by comparison to John or Robert, for this is unfair to him and to John and Robert, and is a tragic mistake.

Good citizenship is another aspect of social fitness, with the greater concept of total fitness. Of its many elements, one needs to be especially noted. One of America's leading sociologists has said that the greatest threat to our destruction as a nation is not enemy nuclear activity or political chicanery, or other like problems, but is the so-called sexual "freedom" which characterizes the actions of many Americans today. History records the destruction of Greece, Rome, Egypt, Babylon, Persia, and other cultures through "sexual decadence, widespread divorce, pre-marital adventuring, casual infidelities." Abraham Lincoln said that America was destined to live through all time or die by suicide, and others of his utterances suggest that he may well have had in mind that the self-destruction might be accomplished through moral decadence.

Citizenship and social fitness and indeed total fitness are larger concepts than some of us have supposed.



### **Mental and Emotional Fitness**

Mental and emotional health are indispensable to total fitness, and are closely related to all other aspects of the personality. So wide a field of inquiry does this subject offer of itself that this article may only hint at the scope of it. It involves, certainly, knowledge and acceptance of one's self and the desire and the

power to develop and be one's *best* self. There must be understanding of the purposefulness of life, idealism and high standards and realization that happiness comes through living in conformity with them, and also appreciation that there is infinite opportunity for rejuvenation and growth when we have failed in some of our noble possibilities or high purposes. Incentive to proper preparation for life's performance, and to enjoyment along the way, is also essential to this element of fitness, and so are esthetic and cultural appreciation, and a realistic understanding of and attitude toward difficulty, disappointment, failure, and death.



### **Spiritual Fitness**

The Hawaiians have an interesting motto: "*Ua mau ke ea o ka aina i ka pono*": "The strength of the land is in righteousness." A leading protestant thinker recently noted that Americans are seeking health today in terms of the secular healer's vocabulary—"integrated, well-adjusted personalities," but these ends, minus the great inner aim, conviction, testimony which true religion provides, are empty acquisitions. What we need is more than "bovine adjustment"; the cow can well be adjusted to his circumstances. We need to be conscious of the existence and nature of God and of our relationship with him. We need to be conscious of eternal purpose; we need moral strength.

Dean Stanley Teele of Harvard's Graduate School of Business spoke in a recent speech of three great quests: (1) to discover, utilize, and control our physical resources, (2) to develop men capable of handling what is discovered, and (3) to search for "ultimate values appropriate and satisfying to the human soul. By ultimate values," said Dean Teele, "I mean a man's concepts of the relationship of the individual to others, to the universe, and to his God." Spiritual health is indispensable to total fitness.

The challenge to total fitness among our children and youth must be met by those in a position to meet it—the responsible adults of the nation. The task is in the hands of the home and school, the teacher and administrator and parent, the Church, the youth agency, the civic and governmental leaders. *None of the adults involved in these agencies and institutions can hope effectively to teach and lead toward total fitness unless they are themselves fit to teach.* Programs of activity need to be developed which will inspire (1) more interest, attention, and intelligent action at home—home (Continued on page 354)



## ME . . . *teach Primary?*

by Rodney W. Fye

When I was first considered for a mission and it was mentioned to me that elders often had to teach Primary, it was a most emphatic *will not* that I expressed to my family. It had been years since I was around small children, and I was anxious to be preserved from such a fate as teaching them. The thought of trying to tell the story of the restoration of the gospel to a sea of jumping, laughing, crying, squirming, giggling small fry was a thought I tried not to entertain. I had never attended a Primary myself.

Almost as horrifying as this prospect was the fear that I might be called to Nebraska, where I had been raised among non-LDS relatives and friends. A street meeting in my home town park would be more than impossible! I was sure I would be called to serve in some exciting, far-off, exotic place like Tonga or France or maybe South Africa—so sure, in fact, that I actually made a trip to Nebraska to bid farewell to my friends and family there and to prepare them for my dramatic three-year separation from them.

It was on this trip that I experienced the most acute embarrassment of my life. I had gone to dinner with

some friends, and the cigarets were passed around. It was well-known among my friends that I did not smoke, so the one last cigaret was placed in my shirt pocket to be claimed later by one of the party. Imagine my embarrassment the following evening at the home of the branch president when his small son climbed up on my lap, reached in my pocket, and pulled out the cigaret!

Now I was *more* than sure I wanted nothing further to do with (1) Nebraska, (2) my former friends, (3) children, and (4) Primary, in that order. Just to clinch things, I prepared a little five-reason recitation to give to President Milton R. Hunter during my appointment with him prior to my call. But he didn't give me a chance.

"Do you want to go to the best mission in the world, young man?" he asked firmly, before we had even unclasped our handshake.

He had introduced the subject I wanted to talk about, and I answered with an enthusiastic, "Yes, sir!" adding, "Which one is that?" and preparing to deliver my five-reason recitation.

"It is the one you are called to!" he said, closing



the matter. And with that, I sat down for the interview, my recitation dangling foolishly in the back of my mind.

Several weeks later a soloist at my farewell sang "I'll Go Where You Want Me To Go, Dear Lord," with all its brave verses, and I went—to Nebraska, back to meet my relatives I had so recently kissed good-bye, back to meet the friends of my past.

En route, I looked out the window of the train (it was a short ride from Salt Lake City to Denver,

the mission headquarters), pondered over the verses of the song sung at my farewell, and wondered if it were all a mistake—my going on a mission to a place I didn't want to go, so unwilling to do the things which might be expected of me.

The second blow fell when I met my first companion, the very soul of missionary example, and he announced as he introduced himself that we were to teach Primary the following day. What an experience—something of what (Continued on page 357)

## *My Mother* by President Stephen L Richards

If by paying tribute to my own mother I may suggest a thought helpful to a later generation of mothers, I shall be grateful indeed.

My own mother was born of pioneer parents in a pioneer village about ten years after the first establishment of Mormon communities in the valleys of the Rocky Mountains. She was the eldest child in her home, and as such carried a major responsibility in the performance of home duties which were normally assigned to children in the family life of her day.

As a girl she was given limited opportunity for education in the meager facilities available, but her love for reading and learning were stimulated principally by her father, who was an educated man, a convert from Britain, schooled in part for the ministry, and her mother also, who cherished the ideal of refinement and culture which her family had brought from England. She grew up in an atmosphere of regard and ambition for things of beauty, for enlightenment of the mind, and for the refining influences of a polite society. From my earliest boyhood I recall the primness and the dignity of her old country kinsfolk, and their polite conversation.

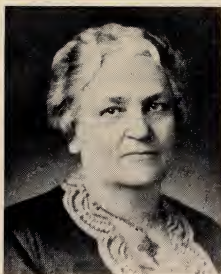
A great sorrow came to her when she was a girl of sixteen. Her mother died, leaving a sizable family of boys and girls, for whose care and guidance she was of necessity to assume a major responsibility. I have reason to believe,

particularly from innumerable manifestations of love, respect, and gratitude shown to her in later years by her younger brothers and sisters, that she responded nobly to the heavy duties which came to her so unexpectedly in her girlhood.

In the years that intervened between her mother's passing and her marriage, she had abundant opportunity to study and to learn the art of homemaking, and she came to wifehood

and motherhood with what I regard as unusual capacity for this sacred calling. I am aware that many other noble women, particularly of her time, were possessed of high qualities of character comparable to hers, but I trust that it will not seem indelicate for me to point out a few characteristics which served to distinguish her, to her family at least, as a woman of superior and outstanding capacity for motherhood and homemaking.

Like others, she endured adversity without complaint, but in the face of adversity she never lost ambition both for herself, her husband, and her children for the attainment of the better things of life both material and spiritual. She gave herself completely to the support of her husband, who was a doctor in a time and an area where a physician's duties were most arduous, without hospitals, with response to calls over muddy and tortuous roads at all hours of day (Continued on page 362)



Emma Louisa S. Richards



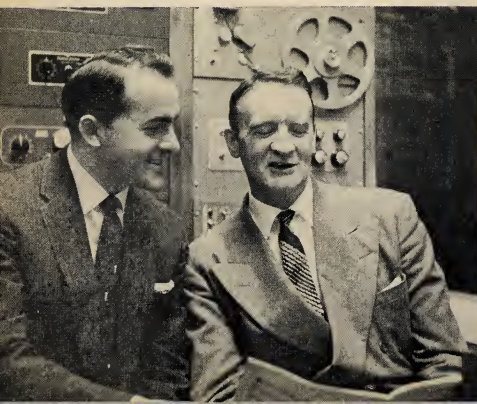
Richard P. Condie, Richard L. Evans, and Alexander Schreiner (above) make last minute check of broadcast script before air-time.

(Below) Audio engineers Paul Evans, Richard Welch, and Ray Loveless adjust microphone levels with music during broadcast.



# The Tabernacle Choir Broadcast

by Ralph D. Rytting



This month, for the 1500th consecutive week, millions of people will hear and enjoy the music of the Tabernacle Choir and Organ as it is broadcast. Thousands each year attend these broadcasts in person and thrill to the beauty of this famed half-hour program. However, very few of this enormous audience are concerned about—or even aware of—the somewhat complicated and always interesting procedure by which the sounds that originate in the Tabernacle are spread throughout the world.

The beginnings of each broadcast go back months, at which time Richard P. Condie, the director, selects the numbers to be sung, and the organists, Alexander Schreiner and Frank W. Asper, decide on the organ selections. Clearance is obtained by Columbia Broadcasting Company for any music or arrangement that is subject to copyright, and the numbers are placed on the choir's rehearsal agenda. Choir secretary Mary Jack draws from the choir's huge library the numbers that are to be performed and places copies of each in the folder of each choir member. At the same time, music recently performed is taken from the folders and returned to the files for later use or reference.

Selections to be included in future long-playing records are agreed upon, arrangements negotiated through Lester Hewlett, choir president, and Ivor Sharp and W. Jay Wright, vice presidents of the Radio Service Corporation of Utah, with Columbia Records, and the contents of new albums are recorded during the forthcoming rehearsals and broadcasts.

Over a period of approximately six weeks the numbers are learned or relearned, smoothed, perfected, and gradually brought up to the excellence that will prevail during the broadcast itself.

The Thursday evening rehearsal before each broadcast has a specific time allotted to those numbers which will be sung the (Continued on page 370)

Assistant conductor Jay Welch and conductor Richard P. Condie are pleased with results as they evaluate recording in "control booth."



## *My Mother* by President J. Reuben Clark, Jr.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27.) So runs sacred writ.

Our own inspired poetess wrote, in harmony with this divine truth:

"In the heavens are parents single?  
No; the thought makes reason stare!  
Truth is reason, truth eternal  
Tells me I've a mother there."  
—Eliza R. Snow

Priesthood and motherhood, —complimentary, correlative, reciprocal! "Nevertheless, neither is the man without the woman, neither is the woman without the man, in the Lord." (I Cor. 11:11.)

So it was in the heavens before. So it is in the creations of the earth. So it will be through worlds without end.

Father! Mother! The family! First, the divine duet, then the family symphony, for time and all eternity.

Who fashioned the body of flesh and blood to which my spirit came for that most precious of all jewels, mortal existence,—my Mother.

Who challenged the crisis of life or death that she might give birth and bestow upon me the unvalued gift of mortality,—my Mother.

Who gave the food that kept life kindled, and nourished me when body and mind were helpless, powerless, through the long days of infancy,—my Mother.

Who watched in my earliest years my every move, who gauged my every breath, who guarded my sleeping and waking moments to forfend harm,—my Mother.

Who worked and nursed, and prayed through the long hours of (Continued on page 365)



Mary Louisa Woolley Clark

## *Like the Love of God* by President Joseph Fielding Smith

When we realize the suffering of a mother for her children, her continuous sacrifice and unselfish devotion, often to their injury if not wisely directed, then we are willing to acknowledge the truth of this saying of President Joseph F. Smith:

"I have learned to place a high estimate upon the love of mother. I have often said, and will repeat it, that the love of a true mother comes nearer being like the love of God than any other kind of love."

What man, if he understands his mother's heart, can wilfully harrow up her soul in sor-



Julina Lambson Smith

row by turning from the precepts taught him at her side in childhood? When he knows that she has descended to the shadows of the valley of death that he may have being, and that her pain and anguish have endeared him to her beyond the power of mortal expression, surely he will say, "The love of a righteous mother is the nearest thing to the love of God."

The question, "What would Mother say and how would she feel if I yielded to wrongdoing?"

has been one of the anchors that has helped to save me from the storms and temptations in life.



# *The Power of the Whole Personality in Teaching*

by C. Ward Despain  
Principal, Coalville (Utah) Seminary

**Conducted by  
the Unified  
Church School System**

When one's life is in peril, every weapon at his command is put to full use in the attempt for self-preservation. As teachers in Zion, our preparation in dealing with the "eternal lives" which daily come under our influence should be just as intent. The "whole personality" with its divers avenues and facets

should be earnestly employed to give power and conviction to the message we bear.

Personality is the complete behavior of an individual. It includes habits, attitudes, purposes, impulses, ideals, and is expressed through the powerful tools of the eyes, ears, voice, gestures, and even our general bearing. When these tools are properly utilized in balance and harmony, they form a bulwark of power that staggers the mind of man. An incident is recorded in the life of the Prophet Joseph Smith in which he displayed the power of his great personality in defying the forces of evil which surrounded him in the Richmond Jail in Missouri. Parley P. Pratt gives us a graphic description of the scene:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed. Our ears and hearts had been pained while we had listened for hours to the obscene jests, the horrid oaths, and the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men.

"I had listened until I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could hardly refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph or anyone else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke with a voice of thunder, or as a roaring lion, uttering as nearly as I can recollect, the following words:

"Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk or you or I die this instant!"

"He ceased to speak. He stood erect in terrible majesty. Chained, and without weapon; calm, unruffled, and dignified as an angel. He looked upon the quailing guards whose weapons were lowered or dropped to the ground, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes and criminals arraigned before them while life was suspended on a breath in the courts of England; I have witnessed a congress in solemn



session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains at midnight in a dungeon in an obscure village in Missouri."<sup>1</sup>

There is no doubt in the mind of the Latter-day Saint teacher that the above display of power was

(See page 375 for footnotes.)

a manifestation of the Holy Ghost working through man. It has been said that God has a work to do upon the earth which can only be accomplished through the hands of his children. The Holy Spirit operates through the personality of man. As teachers we should endeavor to develop our personalities so as to give the Holy Spirit free access to all possible avenues of expression.

Would it be conceivable— (Continued on next page)

## *My Mother* by President Levi Edgar Young

Ann Elizabeth Riter Young was of noble birth. She came of that old stock which gave America a deep foundation of the love for right.

The Ritters were of German descent and, therefore, one of their great characteristics was thoroughness. Grandfather Riter had an unusually analytic mind, a retentive memory, and a notable knowledge of history. For a man of his day, he was exceptionally well read. When he came across the plains in the fall of '47, he brought with him Locke's *Essay On the Human Understanding*. This book became a treasure in the Riter family, and Mother, with her brothers, became a great lover of Locke's *Essay*.

In 1839 Elder Edwin D. Woolley, a Latter-day Saint missionary, accompanied by other missionaries, called at the home of the Ritters and was invited in to explain the gospel. As a result of their visits, the Ritters were converted to Mormonism. Julian Moses baptized them in 1846 and soon after they moved to Nauvoo, where they joined the Saints who were fleeing across the Mississippi River and on to the Missouri River through Iowa. Wintering with the Saints at Winter Quarters, Levi Riter was ordained bishop of one of the wards. After wit-

nessing the departure of President Young and the first company for the West in April 1847, Levi began making preparations to join one of the companies planning to leave in June of the same year.

On June 3, 1847, at two o'clock on a rainy night, while Levi, his wife, and small son were camped on the banks of the Missouri River just outside Winter Quarters, their daughter Ann Elizabeth was born. The mother and baby were kept warm and dry as they lay on straw covered with buffalo robes in the wagon. The high qualities of the heart and mind of Rebecca Riter were known to the Lord, and they were qualities which the baby, Ann Elizabeth, as well as all her children, inherited.

In a few days when the mother was able to travel, the Ritters joined the company of Saints under the command of Jedediah M. Grant, and were soon on their way to the Promised Land. Among them was Mary Jane Dilworth, a sister of Rebecca Riter, who had opened a school for the children at Winter Quarters. On their trek west she often carried Ann Elizabeth in her apron as she walked along by the wagon. (Continued on page 342)



Ann Elizabeth Riter Young

(Continued) able to think that the guards could have been rebuked in such a positive and moving manner if there had been no choice of words—or if those words had been spoken in a faltering, awkward manner—or if Joseph's voice had not spoken out in firm conviction? Could such power be expressed through eyes that were cast upon the floor, afraid to meet the gaze of the tormentors? Would identical words even have attracted the guards attention had Joseph sat upon the floor or leaned casually against the jail door on this occasion? No! His entire bearing, the gesture of his outstretched hand, the soul-searching view of his eyes, the strength and conviction of his voice, and the careful selection of words all combined to give dignity, majesty, and power as the situation demanded. It is interesting to note, however, that Joseph is described as being "calm and unruffled" on this occasion, signifying that one need not display anger in order to put power and conviction into teaching.

The very elements that made Joseph Smith a leader among men can be applied by the classroom teacher. Let us make our work more effective by developing positive personality traits. Let us remember that the largest room in any educational institution is the "room for improvement."

The quality of the teacher's voice will determine the attitude and response of the pupils, the atmosphere of the classroom, as well as the tempo of its activities. Every teacher should cultivate a well-modulated voice, pleasing in pitch and quality. If there seems to be an undertone or restlessness of no particular origin, change pace by speaking in a low, quiet voice. Speak emphatically and distinctly, but slowly enough, that all may hear each word—then watch the restlessness disappear.

Gestures are desirable if meaningful in nature, but if used too often in a habitual manner, they do little but distract and cause restlessness. The effective teacher is relaxed, calm, and free from tenseness but carries an air of assurance. He is the teacher the students desire to emulate.

The eye is a most valuable tool in teaching. Probably no other device is quite so foolproof in determining the effectiveness of our teaching. One glance will tell whether the students are interested, happy, and alert, or if they are bored, restless, or distracted. The eyes lose their potential power if they are continually cast upon the floor or ceiling or gazing into space. Look the student straight in the eye. Demand his full attention by meeting his gaze. The discernment of a tear in response to a spiritual experience; the eyes dancing with excitement as a divine principle is understood—these observations bespeak dynamic teaching and come only to those who view the soul through the eye windows.

The eyes can be useful in discipline. If a student is disturbing the class and the disturbance is peculiar to him and not a general situation, stop in the middle of your discussion. Cast your eyes to the floor for a moment, connoting disappointment at the student's actions. The whole atmosphere of the class will become charged with a note of disapproval of his actions. This group pressure brings him quickly into line.

Personality is the mirror of the soul. Let it not be said that "one of his little ones" lost his way because we as teachers failed to utilize our "whole personality" in touching his life. A declaration of a testimony of the gospel is not sufficient to change a life. We must combine it with an understanding of ourselves and of others if we are to merit the assistance of the Holy Ghost "which will lead us into all truth."

## CAPSULED HEAVEN

by Fern J. B. Russon

A short half-hour of heaven is mine today—  
Small boy with cuddle-rug climbs on my knees.  
His head cupped in my arm; we smile awhile;  
His fingers stroke my throat; and I find ease  
From tides of must-be-dones. Then as I rest,  
I sense a calm—long-vanished with the years.  
. . . It always came when, tied with endless trifles,  
I paused to kiss a bruised toe, dry hot tears.

And when, as twilight murmurings filled the air,  
Young arms clung tight, young eyes closed wearily—  
Tuned to the creaking of my mother's rocking chair  
I crooned a simple, timeworn, homemade melody . . .

Sweet treasured memories surge from a golden deep—  
Small boy, child of my own child, is asleep.

Sh-h-h-h.



# Brigham Young's counsel to elders



No instructions to missionaries could be more pertinent and timely than these given by President Brigham Young, August 28, 1852. They are as applicable today as they were then:

"When I heard the brethren exhorting those who are going on missions, I wished them to impress one thing upon the minds of the elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from which very probably they may never recover.

"If we get a blight on our character before the Lord, or in other words, lose ground and backslide by transgression, or in any other way, so that we are not even with the brethren, as we are now, we never can come up with them again. But this principle must be carried out by the elders wherever they go, whatever they do, or wherever they are.

"One thing must be observed and be before them all the time, in their meditations, and in their practise, and that is, clean hands and pure hearts, before God, angels, and men. If the elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri River, at the Mississippi, at the Ohio, or at the Atlantic, that you will purify yourselves, but start from here with clean hands and pure

hearts, and be pure from the crown of your heads to the soles of your feet, then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that, your hearts will ache.

"How can you do it? Is there a way? Yes! Do the elders understand that way? They do. You cannot keep your hands clean, and your hearts pure, without the help of the Lord; neither will he keep you pure without your own help. Will you be liable to fall into temptation and be overtaken in sin? Yes, unless you live so as to have the revelation of Jesus Christ continually, not only to live in it today, or while you are preaching in a prayer meeting, or in a conference, but when you are out of the meetings.

"You must have the Holy Spirit all the time, on Sunday, Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions, but be found clean like a piece of white paper: that is the way for the elders to live in their ministry at home and abroad."

Era reprint from volume 15, page 869 (August 1912).

# Snow in May

by Blanche Kendall McKey

"Just when I had planned my life so beautifully—and this bombshell has to explode," deplored Ruth.

"Be thankful that it did," replied her sister, Iris.

"Thankful?" exclaimed Ruth. "Thankful for confusion? In all my life I've never had trouble making up my mind. Now it's as wobbly as a child's. One minute I think I'll marry Warren and the next I wish he had never come back."

"You're just tired, Ruthie."

"Maybe that's it," said Ruth more calmly, "The doctor said I must take a rest. So I gave up my nursery school—"

"It must have been an awful strain to take care of other people's children for twenty years," cut in her sister.

"Or more," said Ruth wryly, to hide a deeper emotion that could have flamed into an unreasonable resentment. Then she went on. "After Mother died and you all left one at a time to set up homes of your own I grew tired of feeding the furnace and digging snow paths from October until May—"

As she said "May" she heard the slight break in her own voice and stooped suddenly to turn up the gas logs. "Mercy, it's getting cold," she shivered.

Iris stepped nearer to her.

"I hope you don't think anyone is criticizing you for making this cozy little apartment out of Mother's great drafty living room and kitchen, and renting the rest of the house. We knew it was too much for you."

The warmth in her sister's voice invited confidence, and Ruth sat on the soft rug she had purchased less than a week ago and gazed into the flame.

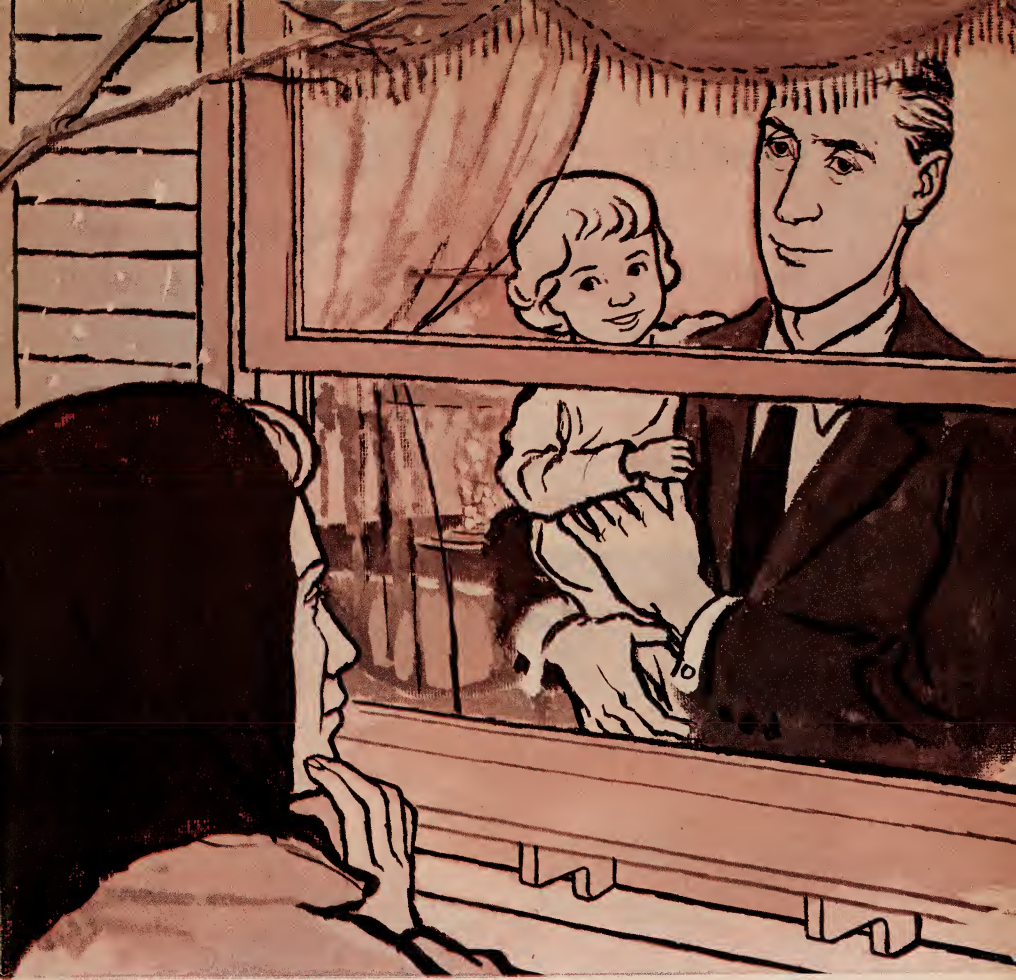
"For the first time I was going to read the books I had always wanted to read. I was going to see some of the places that had always called me. I was through listening to the never-ending problems of mothers. I was going to be free. And then—and then Warren comes."

Iris was much younger and prettier than Ruth. "I'm so glad he did," she repeated; "Warren is one man in a hundred."

She glanced at the clock and turned to her two children sleeping on Ruth's opened couch.

"Are you sure, dear, that Anna and Bennie won't





bother you tonight? I don't absolutely need to go with Fred, you know."

"But I want them," said Ruth sincerely.

She crossed to the couch and bent over the small tranquil faces, tenderness relaxing the taut lines of her mouth. She looked older than her forty years with her large frame and the gray streak running back through her straight dark hair. She wasn't exactly handsome, but she was striking in a reserved, poised way.

"You would fit perfectly into a doctor's world," persisted Iris, "with his home—and his way of life."

"I've been 'married' to a big house and a lot of children for twenty years. I'm tired of both. And what do we know about Warren's way of life? I imagine he spends most of his time in a hospital. That's why he needs me at home to take care of his children." She couldn't keep irony out of her voice.

"He might still love you," ventured Iris.

Ruth cast her eyes to the ceiling. "How idiotic can a bright girl talk."

"He loved you once," said Iris.

Ruth gazed at her sister with compelling eyes. "Not really. We went through (Continued on page 340)

# *Oscar A. Kirkham*

*will be long remembered as*

by Albert L. Zobell, Jr., Research Editor

President Oscar Ammon Kirkham, a member of the First Council of the Seventy since October 1941, a Boy Scout officer for almost as long as there have been Boy Scouts, long-time worker in the MIA and in the cause of youth, passed away the morning of March 10, at his home in Salt Lake City. The seventy-eight year old Churchman was the third member of the General Authorities to be called by death

in fifty-four days—Elder Thomas E. McKay and Elder Adam S. Bennion preceding him.

Death came to Elder Kirkham at about three o'clock Monday morning following a heart seizure. Although he had suffered a similar attack some months ago, he had returned to the busy routine of his office, and was there Friday, March 7, the last day of the work-week.





## *a builder of Men*

Youth was his element—and from that element he happily built manhood. He inspired all who remembered that youth was once theirs.

Elder Kirkham supported the Boy Scout program very early and was a member of the committee that had it adopted by the Church. He became a member of the general board of the Young Men's Mutual Improvement Association on August 25, 1912. The next year, on May 2, 1913, the YMMIA Boy Scout charter was received, making the Church the first religious body to become officially affiliated with the Boy Scouts of America. Elder Kirkham was a member of the first Scout committee.

In April 1919 he was appointed Scout executive of the Salt Lake Council, Boy Scouts of America. In November 1925, he was made associate executive of Region XII, consisting of Utah, Nevada, Arizona, California, and the Hawaiian Islands. He later was a member of the national staff of the Boy Scouts.

He attended six world Scout jamborees, six national jamborees in the United States, and many sectional gatherings, serving as a morale officer. He led sixty thousand Scouts at the New York World's Fair in the Scout oath and the national anthem. He was an honorary member of the Boy Scouts of France, Austria, and Greece, and was selected to present a bronze statuette of scouting to the queen of Holland in behalf of the American delegation. During the World Jamboree in France in 1947, he was made Chief Wise Elk of the Blackfoot Indian Tribe and was also given the French Cross of Jerusalem. In March 1949 he was awarded the Silver Antelope for distinguished service to boyhood. In January 1953 he was given the Silver Beaver "for outstanding service to boys and to those who love them—at home, all over America, and on foreign shores."

He held personal recognition from Lord Robert Stephenson Smyth Baden-Powell, the founder of scouting, and also from other world leaders.

Truly, Elder Kirkham's stature as a leader of boys—a maker of men, was international in scope.

In 1919 Brother Kirkham became field secretary of the YMMIA and later served as executive secretary of this auxiliary. He introduced and gave important leadership to the plan of fathers' and sons'

outings, now so popular throughout the Church. When released from the YMMIA general board in October 1948, he was the "dean of the board."

Although he claimed his greatest satisfaction had been his high privilege of serving the youth of the Church of Jesus Christ of Latter-day Saints and the youth of America, another call was in store for him.

In October 1941 he was sustained as a member of the First Council of the Seventy, and for the remaining nearly sixteen and a half years of his life he met with the Saints almost weekly in their stake and mission conferences. Here youth continued to cluster around him. Now, instead of teaching his wisdom around the campfires in the great open spaces, he used another way which was certainly no stranger to him—the pulpit.

Elder Kirkham was born in Lehi, Utah, January 22, 1880, the son of James K. and Martha Mercer Kirkham. At seventeen years of age he entered Brigham Young Academy (now University) and was graduated from that institution. He was president of his class and later served twice as president of the BYU Alumni Association and as vice-president of the Emeritus Club. In 1946 he was given an honorary Master of Arts degree by BYU.

He studied music in Germany from 1900 to 1903, also being set apart as a missionary to Germany, and the elders who were serving in that land then still fondly recall how a song from Elder Kirkham buoyed them up as they faced their labors. Later he studied at Columbia University, New York City.

From 1903 to 1905 he taught music at Ricks Academy (now College), Rexburg, Idaho.

In the meantime, on May 25, 1904, he had married Ida Murdock in the Salt Lake Temple. Eight children blessed that home: Mrs. George Y. (Carol) Jarvis, Mrs. Leslie (Grace) Burbidge, Rock M., Norman, Mark, Ned, Mrs. Wade H. (Katherine) Andrews, and Mrs. David S. (Jane) Bassler, Jr. All are college graduates; five have filled missions. Twenty grandchildren and two great-grandchildren are numbered among Elder Kirkham's posterity.

Funeral services were held in the Assembly Hall on Temple Square, March 13.





# Jesus visits his “other sheep”

by Doyle L. Green, Managing Editor

It must have been a select group of Nephites who gathered about the temple in America's land Bountiful that morning in 34 A.D. They had survived the greatest storm in Nephite history, a storm so terrible that within the space of three hours many of their great cities had been burned, swallowed by the sea, or buried by tossing, tumbling earth. The ground had shaken violently, and lightnings, thunderings, and whirlwinds such as this people had never seen had surrounded them. With others who survived, this multitude about the temple had seen slain most of the inhabitants of the land, including friends and loved ones.

Such destruction could mean only one thing to those who had listened to the words of the prophets: Jesus Christ, the Son of God, had been crucified in Jerusalem, the city from which Father Lehi had fled more than six hundred years ago because the wicked sought his life for preaching Christ would come.

The multitude at the temple had also, in the three days of oppressive darkness following the storm, heard the voice of Jesus Christ resound over all the land, rebuking them for their sins, telling them that they had been spared because they were the “more righteous,” and that they might yet be saved if they would repent. Their mourning had “turned into joy and their lamentations into praise and thanksgiving.”

How many weeks had passed since these events the scriptures do not tell us, but so momentous were the changes in the land that there was much to talk about. The gathering multitude spoke of this Christ of whom so many signs had been given, marveling and wondering at all that had happened. They were thus conversing when suddenly they heard a voice. Talking must have ceased, for although it was “not a harsh voice, neither was it a loud voice,” it pierced their hearts “insomuch that there was no part of their frame that it did not cause to quake; yea it did pierce them to the very soul, and did cause their hearts to

burn.” It was the voice of their Father in heaven.

But the multitude did not understand the voice and looked wonderingly about them. A second time it came and still they understood not. Now they listened more intently and looked in the direction from which the words had come, and the third time they understood them:

“Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.”

As the multitude gazed upward they saw a Man descending, clothed in white. He came down and stood in their midst. In spite of all they had recently seen and heard, even the voice of the Father introducing his Son to them, these people, like their brethren in Jerusalem, were slow to understand. All eyes were upon the stranger, and none dared speak, for they knew not what all this meant and “thought it was an angel that had appeared unto them.”

Then Jesus stretched forth his hand, saying, “Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

“And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.”

Doubt and fear fled and the multitude fell to the earth, remembering at last that they had been told Christ would show himself unto them after his ascension in Jerusalem. They looked upon the Lord; they heard him speak; and now they were to touch him also, for he told them to arise and come forward. “One by one” the assembled twenty-five hundred men, women, and children thrust their hands into Jesus’ side, felt the prints of the nails in his hands, and bore witness that he was indeed the Son of God.

(See page 375 for footnotes.)

“The Christ” from a painting  
by Heinrich Hofmann

This visit of the Lord to America resembled his ministry in Jerusalem in many ways, for he taught the same gospel, gave his authority, and called twelve men to head his church. But there were differences, too. Now Jesus was a resurrected, glorified Being among mortals, rather than a man whom the wicked or indifferent could mistake for an impostor. In America Jesus was to teach for three days, instead of three years as in Palestine. Although containing "less than a hundredth part of all Jesus taught" in this short period, the Book of Mormon account briefly sketched here is abundant in detail and gives a feeling of completeness. In it are spiritual happenings unsurpassed, perhaps unequaled, in scripture.

In the crowd of people thronged about Jesus was the prophet Nephi to whom Christ had spoken more than thirty-three years earlier on the day before he was to be born in Jerusalem. Nephi had been valiant as keeper of the Nephite records and in declaring Christ had come into the world. Now Jesus asked him to come forward, and as Nephi did so he fell at the Savior's feet and kissed them.

Bidding him arise, Jesus gave to Nephi power to baptize all who would believe and repent. Then, as in the Old World, Jesus called eleven others forward—Timothy, Jonas, Mathoni, Mathonihah, Kumen, Timenonhi, Jeremiah, Shemon, Jonas, Zedekiah, and Isaiah—to whom he gave the same power. Although Jesus did not call these men apostles, he seems to have given them a calling and authority similar to that he conferred on the Twelve in Palestine, and the Book of Mormon makes clear that these men were the foundation of the church of Christ in America. Nephi, as Peter in Jerusalem, apparently was chief among them.

To these twelve disciples Jesus gave not only the commission to baptize, but the method and fixed prayer as well, instructing them to call the believer by name, and say, "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water," said Jesus, "and come forth again out of the water."

The Beatitudes, the Lord's Prayer—in fact, the entire Sermon on the Mount as related by Matthew, with a few significant variations—Jesus then gave to the multitude.

These people, as the Jews, had been living the Law of Moses, and were therefore perplexed at some of the new teachings. Jesus explained that with his death and resurrection the law of Moses was fulfilled. "Behold, I am the law, and the light," he said, commanding them to live from then on the new law which he had come to give them.

Realizing that Jesus had so recently left their brethren of the House of Israel, the Jews, these Nephites must have shown great interest in them. Jesus again and again spoke to the multitude about the Jews and perceived in his listeners a desire to be taught and be blessed as the Jews had been. He told the Nephites that because of iniquity and unbelief, their brethren in Jerusalem had misunderstood the only words the Lord had spoken to them about the Nephite nation. We remember that Jesus told the Jews he had "other sheep," whom he would visit, and that the Jews assumed he meant the Gentiles. Now, to these faithful disciples, Jesus explained, "... ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

Jesus further told the Nephites that there were still other branches of the House of Israel whom he would visit, fulfilling his promise to his covenant people that he would personally visit them.

As Jesus talked, he saw that the people were tired and unable to grasp all his words. Although he had much more to say to them, he told them to go home and "ponder upon the things which I have said, and ask the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again."

But the multitude did not move. It is easy to imagine their reluctance to leave the Lord, and they looked steadfastly upon him, as if asking him to tarry a little longer. Jesus was filled with compassion.

"Have ye any that are sick among you?" he asked. "Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, . . ."

This Jesus did. Is it any wonder that afterward as many as could crowd about him fell at his feet, bathing them with their tears?

No more touching or beautiful incident is found in scripture than that which next took place. After commanding that all little children be brought, Jesus knelt with the multitude and uttered great and marvelous things such that "no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive." The multitude was overcome; "no one can conceive," says the account, "of the joy which filled our souls at the time we heard him pray for us unto the Father."

"And now behold, my joy is full," said Jesus, and as he said these words, he wept. He took the children one by one and blessed them and prayed to the Father for them. "And when he had done this, he wept again," saying, "Behold your little ones." As

mothers and fathers looked on, they saw the heavens open and angels descend, and encircle and minister unto their children.

Two significant, fundamental ordinances of the gospel concluded this first day. With simplicity such as had characterized the Last Supper in Jerusalem, Jesus instituted the Sacrament among the Nephites, breaking bread and blessing it, and saying as he gave it to the twelve and then to the multitude, "And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you."

Then Jesus blessed and passed the wine, again with a promise similar to the Sacrament prayer revealed for our day. He cautioned afterward that the Sacrament was a holy ordinance and that none were to

partake of it who were unworthy.

Our Lord's final act before ascending to his Father was to touch each of the twelve disciples, giving them power to confer the Holy Ghost. As he finished a cloud overshadowed the multitude, so that none but the twelve chosen men saw their Savior rise into the heavens.

It was not yet dark when the multitude returned to their homes, and they immediately began spreading the glorious news that they had seen Jesus, that he had ministered unto them, and that he would come again tomorrow. It was a sleepless night for many who pondered the Savior's words, who "noised abroad" his coming, and who traveled all night that they "might be on the morrow where Jesus should show himself."

Such great numbers gathered the next morning that the disciples separated (Continued on page 356)

## *My Mother* by Presiding Bishop Joseph L. Wirthlin

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:25, 27-28.)

My heart is filled with gratitude to my angel mother for following the counsel of the above revelation in teaching me the doctrines of repentance, faith, baptism, and the gift of the Holy Ghost. She taught me the power and blessing of prayer; of the actual existence of the Father and the Son, and that Joseph Smith saw

and talked to them when a boy fourteen years of age. We knew from her teaching that our Prophet saw other heavenly messengers: Moroni, John the Baptist, Peter, James, John, Moses, and Elijah and that through them the Church of Jesus Christ was restored to the earth.



Emma Hillstead Wirthlin

My mother was born April 19, 1867, in Hull, England. Her father was John Blakey Hillstead; her mother, Charlotte Gray. They belonged to the Methodist Church and were faithful, God-fearing people. My mother's father was anxious to find the true church of Jesus Christ. He prayed fervently that this desire should be realized. One Saturday night he dreamed he saw a little church on a street not far from his home, with two men preaching

the gospel. He was so impressed by the dream that the next morning, Sunday, he dressed, went down the street, entered the Church he had seen in his dream, and met the two Mormon missionaries who (Continued on page 372)



***Motivation is the power by which we may overcome what is probably the strongest negative influence in nature, and that is "inertia."***

We can often be more effective in our work if we think of our ability in terms of its parts. That is, if we were going to manufacture or repair an automobile, we would not think of the automobile as just one thing, but as a collection of many parts working together. Each part must be made effective before the whole can function properly. It is the same with developing ability for leadership. Our total ability is made up of many smaller abilities. As we perfect the segments, we improve the whole.

Life itself is made up of parts. There are the physical, mental, spiritual, and social departments of life. It is the individual factors that determine and control our heredity, environment, health, education, and financial ability.

Every whole is made up of factors. An engineer speaks of the "safety factor," meaning the ratio of maximum strength to the probable maximum load. A "factor" is an element or constituent part that contributes toward making something what it is. Our leadership ability is also composed of factors. If we overlook or fail to develop one of the important "elements," we may find that our leadership falls flat, like a cake when the baking powder is omitted.

One of the very important factors involved in leadership ability is the "M factor." That is the all-important "motive factor." The dictionary describes motive as "an inner drive," "an impulse," "a stimulating idea," or "intention" that causes a person to act. When these drives or intentions are absent or reduced in power, our bulk becomes too unwieldy for that which animates it. Accomplishment depends upon

the ratio of "motive power" to the maximum load to which it is applied. Success therefore depends upon our ability to strengthen the right impulses and drives both in ourselves and in others.

But there must first be "motive power" if there is to be accomplishment. We use steam, electricity, gasoline, or atomic energy to give "motive power" to machines. In about the same way we use stimulating ideas, natural instincts, inner drives, and desires to produce "motive power" in ourselves.

It is an unchanging law that "a cause" must precede every "effect." In occupational undertakings much time and money have been expended trying to determine what makes people respond as they do. Under certain conditions men work with great power and enthusiasm, and at other times effort drops to a minimum. Achievement ebbs and flows between these two extremes. The



... at other times effort drops to a minimum

most successful leader is the one who can build up these motives and drives and then maintain them at their highest level, both in himself and in others.

Generally people will work very hard for money, but they will work harder to please someone they love, and they will work even harder for a "cause" in which they ardently believe. "Pride of accomplishment" is a powerful motive. People also work for comfort, security, prestige, a desire to excel, or the privilege to serve. Amateur athletes can often be brought to work at the very limit of their ability. The "motive" in one may be a desire to excel; another works for approval; another wants to "win" for the school. One of the greatest of the "M factors" comes from the consciousness of a great skill. We always love to do the things that we do exceedingly well. Everyone likes to play on a winning team.

# *factors* in leadership development

by Sterling W. Sill, Assistant to the Council of the Twelve

The best coach or the most successful business or church leader is usually the one who can identify and most effectively develop and harness these "M factors." These can be increased in people; that is, the fires in human hearts can be made to burn more brightly, and when there is an increase in "motive power" there is bound to be an increase in accomplishment. Therefore, success in the great science of leadership centers around the "M factors." A great salesman finds out what the prospect's wants and needs are, and then he builds his stimulation around them. That is also true with every other accomplishment; for example, until 1926, no woman had ever swum the English Channel, and an American automobile company offered a red Buick convertible and \$2500 in cash to the first woman who would swim the channel. A nineteen-year-old American girl by the name of Gertrude Ederle wanted an automobile. Several of her other "M factors" were also appealed to. I suppose that no one really knows very much about "motivation" until he has a nineteen-year-old son or daughter who wants an automobile. Gertrude Ederle decided to swim the English Channel.

When she had gone only a part of the distance across this twenty-one miles of choppy, icy water, her strength was exhausted, and she felt that she could not swim another stroke. While she was lying there, waiting to be taken out of the water, the image of this red Buick convertible and all that it meant passed through her mind, and she thought of all the things that had originally "motivated" her ambition. As these powerful "drives" again passed through her brain cells, they created in her a great new surge of strength, and she never stopped again until she felt under her feet the solid earth of the other shore.

It is a natural law that a firmly held motive can multiply our strength many times. Analyze your own successes and failures and see how unfailingly they are determined by your motives.

The science of crime detection is built around "mo-

tive." The detective takes the "result" and works *backward* to find the motive. If the motive can be determined, the criminal can usually be identified. On the other hand, the science of leadership is the science of crime detection in reverse. To reach accomplishment we start with a motive and work *forward* to a result. If the right motives can be established and sufficiently stimulated, almost any result can be guaranteed.

Consciously or unconsciously everyone is dependent upon his motives for accomplishment. Motivation is the power by which we overcome what is probably the strongest negative influence in nature, inertia. Everything tends to remain "at rest." The stone lies inert upon the mountainside for a thousand years. The dictionary says that to be "inert" is to lack the inherent power to move. To break this influence requires extra power; for example, it takes six times as much energy to set a flywheel in motion as it does to keep it going once momentum has been established. Powerful low gears are put in automobiles to overcome the dead weight of inertia, and "motives" are given to human personality for the same reason. The minds and spirits of people usually remain "inert" until motivating forces set them in motion.

"To motivate" is to provide one's self or someone else with a "motive" strong enough to get action. Church leadership can help people develop the motives that will overcome their natural inertia and bring to them the greatest success and happiness. One of our greatest privileges is that we may choose the motives that will determine our own success.

The first step in motivation is to find out what is holding us back. (Continued on page 348)



... red Buick convertible  
passed through her mind.

# *Here are the answers you wanted . . .*



Questions frequently asked the general priesthood committee, together with the committee's answers, follow:

**1. What are the functions of the stake Melchizedek Priesthood committee?**

- (a) Meet at least monthly and oftener when necessary in order to consider the affairs of the quorums or units of the stake.
- (b) Help train quorum officers in their duties so they may become effective in their leadership.
- (c) Keep the stake presidency advised so quorums are kept fully organized.
- (d) Conduct departments of the monthly stake priesthood meetings.
- (e) Supervise an educational program against the use of liquor and tobacco.
- (f) Visit quorum and group meetings at least quarterly. The entire committee need not go together on these visits. They may be made separately. These visits are important in order to give quorums such assistance as they may be in need of.
- (g) Receive and audit quorum reports.
- (h) Make summary of monthly quorum reports and send stake reports to general priesthood committee.
- (i) Receive and audit annual confidential Melchizedek Priesthood reports and forward summary to the general priesthood committee.
- (j) Audit quorum accounts when a new president is installed.
- (k) See that each quorum has a live program for keeping members active and reactivating those who are not now active.

- (l) See that all quorums and groups have competent class instructors and that the prescribed study course is carried forward.

**2. What are the responsibilities of a quorum presidency?**

- (a) Become acquainted with the character, qualifications, and attitudes of all quorum members.
- (b) Make personal calls on each quorum member at least once a year and oftener when necessary.
- (c) Foster and encourage stake and foreign missionary service.
- (d) Promote temple work.
- (e) Keep in constant touch with all members living away from home.
- (f) Provide adequate class instructors.
- (g) Teach quorum members how priesthood ordinances should be performed.
- (h) Hold a regular presidency council meeting each week. Available at these meetings should be records of attendance and activity of quorum and group members. White activity cards or a summary thereof should be available so presidencies can readily see the activity of each member.
- (i) Have a live program for keeping each quorum member active or reactivating those who are not now active.
- (j) See that the quorum committees function and that members are given assignments to assist in various responsibilities of the quorum.

**3. What is the minimum number required for the organization of an elders quorum?**

An elders quorum should have 96 members or a





majority thereof. It should not be organized with less than 49 members. Where quorums fall below this minimum number and there is no prospect of increasing the membership to the required number, the stake should disorganize the quorum and make it a group belonging to the nearest quorum.

**4. When may a unit be organized?**

Where there are not enough elders or seventies in a stake to organize a quorum, then a unit may be organized with the number available; for instance, if there are only 25 seventies in the entire stake, a unit should be organized until there are at least 36 seventies, which would permit a quorum.

**5. Are certificates of graduation available for members of the Melchizedek Priesthood who complete one of the schools?**

The general priesthood committee does not furnish certificates for the graduation of members completing the Melchizedek Priesthood schools.

**6. Who should be the chairman of the quorum standing committees?**

The president of the quorum should be the chairman of the personal welfare committee. One of his counselors should be chairman of the Church service committee and the other counselor chairman of the reporting committee. Presidents of seventies should serve as committee chairmen.

**7. How many members should be on the standing committees?**

It is well to have as many members on the committee as may be needed. There is no maximum number and it gives an opportunity to use as many of the members as possible.

**8. What are the functions of the quorum standing committees?**

To assist the quorum presidency in the discharge of its duties. (Pages 31-37, Melchizedek Priesthood Handbook.)

**9. How often should the three standing quorum committees meet?**

As often as necessary but at least once a month. Quorum presidencies should also meet with the standing committees frequently to give such instruction and assistance as may be necessary and to keep informed on the progress made and work done.

**10. Who may be given credit for attendance at weekly priesthood meetings or other church assignments at that hour, as called for in question #2 of the monthly Melchizedek Priesthood report?**

Only those who are actually in attendance or are on another church assignment at that hour. This would not include missionaries and other quorum members living away from home. It is true missionaries may be attending to other church duties at the hour of the priesthood meeting, but there are many servicemen and others away from home who also attend meetings at every opportunity, but we do not have the information on this, and it is therefore felt the record should be kept only of those living at home. In figuring the percentages for attendance at these meetings the number of members living away from home should not be deducted from the number enrolled, but percentages should be based on the full enrolment even though some are living away from home.

The use of percentages to show activity is very desirable for determining trends. It should be remembered, however, that the individual is of first importance.

*(To be concluded next month.)*

# The age of no reason . . .

by W. Cleon Skousen  
Chief of Police, Salt Lake City

At first the title to this article may appear deceiving. In fact, if it is read by a set of brand-new parents whose firstborn is only about three months old, they may decide it is downright insulting.

"What do they mean, 'The Age of No Reason'? Why, Junior is the most wonderful, obedient, reasonable, and intelligent little fellow you ever saw!"

And if the baby could analyze the situation and talk, he would probably chime in, "You bet. I cooperate!" On the side, however, he might slyly admit that actually his parents never actually ask him to do anything "reasonable." They just ask him to do what he was going to do anyway. He eats when he's hungry, goes to sleep when he's sleepy, smiles when he's smiled at (or is tickled under the chin), yells when he's wet, and coos and chortles in appreciation after he's bathed or changed. From his own private point of view he is really living it up—getting what he wants, when he wants it, and in the delicious, desirable quantities he wants. In fact, ever since he got over the first few weeks of colic, he has been living the life of Riley.

This, of course, is precisely as it should be. During the early months of a normal baby's life the brain records all the pleasant and comforting experiences of being loved, entertained, talked to, cuddled, and cared for, making him feel welcomed and wanted.

Later on, it becomes necessary for the parents to get the message through to Junior's little brain that life is full of "duties" and "habits" and "consideration for others." It is then that new mothers and fathers pass through the valley of shadow and bewilderment to learn through long-suffering and patient endurance

why this period of 1-3 is called, "The Age of No Reason."

## The Miracle of a Baby

Meanwhile, it will help if we try to find out just what "our" baby is. To do this we need to start from the beginning. People keep saying our baby is "a new little life come into the world," but we ask ourselves, "What is Life?" Scientists have grappled with a hundred different definitions, but all of them are too simple. Scientists continue discovering that life is bigger than all of them. Yet consider Herbert Spencer's "simple" definition: he said life is "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external coexistence and sequences!"

"Are babies *that* complicated?" we ask the doctor.

"Yes," he may reply, "that's what makes them so exciting."

"Well," we say, "let's not worry about that for now. Just tell us how babies are made."

At that point the doctor may decide to drop another intellectual bombshell on us by sharing a professional secret: "Scientists have never yet been able to discover *how* babies are made."

He quickly explains that we know *what* happens but not *how*. We know that a baby starts out as a tiny single cell, but from then on the process of making a human being is almost unbelievable.

As Dr. Alexis Carrel points out in his book, *Man, the Unknown*, each human cell behaves as if it had the same kind of intelligence we have. Each cell







around it, all structural and functional processes are directed toward repair. *Tissues become what they have to be in order to accomplish the common task.* For example, a shred of muscle . . . metamorphoses into cartilage. . . . Each tissue is capable of responding to the unpredictable future, to all physio-chemical or chemical changes . . . in a manner consistent with the interests of the whole body." (Pp. 200-201.)

A doctor knows that the development of a baby reflects the most ingenious kind of skilful engineering and intelligent design. That is why he may say to us, "A baby is literally a gift of God!"

### The Beginning of Human Behavior

Twenty-one days after the tiny single cell begins to become

follows a predetermined plan and anticipates conditions not yet in existence. It seems to have the amazing capacity to recognize changing conditions and adapt itself to them. It will even change the very nature of its being to meet an emergency. It has what appears to be a social sense; at least its adaptations are obviously intended to fit the integrated needs of the entire body, not just its own.

The amazing process of intelligent cellular development is described by Dr. Carrel in connection with the creation of an organ such as an eye or the heart: "An organ . . . is not made of extraneous material, like a house. . . . But it is born from a cell, as if the house originated from one brick, a magic brick that would set about manufacturing other bricks. Those bricks, without waiting for the architect's drawing or the coming of the bricklayers, would assemble themselves and form the walls. They would also metamorphose into windowpanes, roofing-slates, coal for heating, and water for the kitchen and the bathroom. An organ develops by means such as those attributed to fairies. . . . It is engendered by cells, which to all appearances, have a knowledge of the future edifice." (Pp. 107-108.)

Not only is the human body self-developing, but it is also self-protecting and self-regenerating. When catastrophe strikes, the body cells do not behave like dead bricks. Dr. Carrel describes what happens when a bone is broken: "At the seat of the fracture and

a human being, it will have developed the small buds which are to become arms and legs. It will also have developed a simple heart structure and within ten more days that little heart will begin to beat.

By the end of sixty days the trunk of the tiny body is only one inch long, but all of the features of the face are discernible—nose, mouth, and ears.

After ninety days the baby is three inches long and has all the basic characteristics of the race. His brain has pushed nerve fibers down through the arms and legs. The reflex portion of the brain sets the hands to opening and closing rhythmically. Human behavior has begun.

By this time the fingers and toes have developed nails and shortly thereafter even the chest expands and contracts as though the brain were practicing and testing the reflex breathing apparatus which will go into action immediately after birth.

During the gestation period there is no connection between the nervous system of the mother and the baby. The circulatory system is also completely independent. Fortunately, therefore, whatever the mother sees or feels has very little effect, if any, on the baby.

After four and one-half months the baby has reached the halfway mark. He is now six inches long and weighs six ounces. His brain can now make the body move around a little and force the arms and legs to thresh about. A doctor can now detect the

heartbeat, and the mother is aware of the baby's shifting positions.

After the sixth month the baby is some twelve inches long and weighs about a pound and a-half. He can move the muscles of his face and can even hiccup and sneeze.

Three months later he is ready to be born. The weight is usually from six to seven pounds, and the body is approximately nineteen inches long. The kidneys and intestines are functioning. The heart and lungs are strong, and the baby's sucking instinct is sufficient to cause some babies to suck their thumbs even before they are born.

Now the baby is ready to go through the crisis of his existence as he moves from the quiet, dark, and silent world of gestation into the bright, noisy, threatening world of earth life. His successful arrival is cause for jubilant celebration by his parents and all his relatives, but in his own personal history the supreme achievements of mere survival becomes the most monumental victory of his entire lifetime.

### Portrait of the First Year

The first and probably the most important lesson for new parents to learn is that when they get their baby *he is not all there*. It will take approximately twenty-four years to build him into what he is supposed to be. Meanwhile, he will be lacking in vast quantities of nerve and brain tissue and many pounds of muscle and bone. It will also take many years to co-ordinate what he does have. Some of his glands will remain idle until he is two-thirds grown. It is the *lack* of all these things which makes Junior behave like a baby instead of an adult. He is not a miniature adult who just needs to "learn things." At the moment his lack of physical equipment makes it impossible for him to learn many things. That is why he will not begin to behave like a grownup until he has those things that a well-adjusted grown-up needs to work with.

The muscle development of a newborn baby begins at the top and works down. By the age of three months he has usually gained control over the twelve tiny muscles which direct his eyes. Thereafter he can recognize his mother for sure. He watches her intently as she talks to him, and when she smiles, he smiles back. He can coo when he feels contented and whimper when he is bored.

By the age of six months the muscles in his neck and shoulders are developed sufficiently to support his roly-poly head. The nerves and muscles in his arms are also rapidly developing so that when he wants something he can reach for it. He recognizes the different members of the family and sometimes feels alarmed when strangers suddenly appear on

the scene—especially strangers who want to "coochoo" him and lisp baby talk. If they give him half a chance, he will warm up after he has given them a security check.

By the time he is nine months old he is a "sitter," he has a few teeth and likes to play games like patty-cake and peekaboo. His back muscles finally support him when he tries to sit up by himself or tries to roll around on the bed (even off it, which is accidentally possible almost from the day he is brought home from the hospital). His hands now have the mechanical power to grasp things and pass them from one hand to the other. He jabbars a lot and pleases his doting parents no end by lisping "ma-ma" and "da-da."

When he finally reaches his first birthday, he can look back on a year of furious achievement. He should have more than doubled his weight. His brain has increased about 30 percent in weight, and he is not nearly as helpless as he was when he first arrived. He can now say several words, and he can understand simple commands. He recognizes the signals in different tones of the human voice. His leg muscles have developed until he literally aches to get up on his feet. He bounces up and down on his mother's lap and pulls himself up by the bars of his play pen. Furthermore, he's a scooter. Sometimes he uses the posterior slide, sometimes the crab crawl, but he *moves*.

He also samples everything he picks up—rug fuzz, bits of paper, mousetraps, dropped food, sticks, and dirt. While having his diaper changed he can hold still without having to be given a toy for entertainment. He has been watching "people" lately, likes to see what they are going to do next.

The parents may not know it, but the honeymoon is practically over. Junior is now about ready to move into the happy hunting grounds of a harum-scarum two-year-old.

### Portrait of a Two-Year-Old

The highlights in the career of a two-year-old are mobility and independence. During the second year he can walk and eventually run. This means he can also climb. He uses chairs and opens drawers to reach cupboards, medicine chests, and closet shelves. He has a fascination for loaded guns, rat poison, high powered medicines, and many other things adults must now get out of the way.

By the time he is eighteen months he can say a few things, and by the time he is two he can conjure up a few simple sentences. He now enjoys tremendous capacity for perception. He can distinguish a dog's bark that his parents may not even notice. He can tell which piece of cake is the biggest. He likes the red truck better than the blue one. He can dis-

tinguish different weights and shapes.

This is the beginning of storytelling time. He likes "The Three Bears" and loves to have parents tell him about "when he was a little baby."

He is getting to be a big boy by the time he is two. He is around 33 inches in height and pushes the scales up to approximately 27 pounds. We notice that he sometimes rushes in with the breathless announcement that he must go to the bathroom. This is a welcomed development for his mother, but she must not expect this control to be complete for some months yet. She will notice how he likes to hear her enthusiastic approval when he wakes up dry, but he must not be told that he is "naughty" in case he happens to be wet.

He still sucks his thumb, but the doctor says we don't worry about that any more because scientists have found out that thumb sucking is a natural instinct rather than a bad habit. It will pass in due time. The doctor assures us that unless Junior's thumb sucking becomes excessively prolonged it will not damage his mouth, teeth, or personality.

One day Junior discovers gravity. He is tremendously fascinated as he watches his toys fall from the high chair. Then he discovers food is even better. It splashes. The game is twice as exciting if mother is constantly picking up the toys or mopping up the food. He thinks it is interesting the way she grunts every time she stoops. If he has his way, she will soon be in a stooping stupor.

It is also his marvel for gravitation which makes Junior want *everything* on the floor. He pulls the bath mat off the tub, the doilies from the armchair, the books from the shelves, and the newspapers off the table.

We notice that our two-year-old is now getting independent. He likes to show that he can feed himself, dress himself, and do grown-up things. We try to encourage this, but he is still so clumsy with his fat little fists that we have to be near at hand to take over when he finally yells for help.

He also has a tremendous curiosity at this age and ransacks drawers, wastebaskets, and other people's rooms. In fact, we notice that his jungle ways are beginning to make quite an impression on the entire house.

### A Baby's House

When a baby arrives in a house, everything becomes partly his—both legally and actually. This development is rough on parents because when Junior is only two he acts as if he owned all of it. In fact, he will be nearly six before he learns how to share the house with his parents. Meanwhile, fine books, ceramics, doilies, pots, pans, perfumes, potted plants, pianos, chairs, records, dishes, and dainties are all

monopolized as part of his own exclusive domain. Each item is to be tried, tested, tasted, and, where possible, destroyed. (How else can you test things?)

Occasionally young parents resolve that Junior is just going to have to learn to fit in with a nicely decorated, well-run house. "He just has to be taught how to treat nice things," they decide. However, parents usually give this up after their third bottle of tranquilizers. Some night as they go through the house surveying the highly expressionistic crayon drawings on the wallpaper, the sagging "lifetime" furniture, the little marks, scars, and stains that defy removal, they recall the wisdom of their pediatrician: "Don't surround a child with things he lacks the capacity to understand and protect. Furnish the house so the baby can enjoy it, and so you can enjoy the baby!"

### After Two Comes the Dictatorship

The problems of the second year are just to get us ready for the third. It is now time to take a good look at Junior's brain. To our amazement we find that he has one—it just isn't available to his parents very often. But even in adults the brain is a fragile instrument. It is so shallow and restricted it is sometimes compared to a wooden soup bowl—it doesn't hold much, things spill out easily, and with the passing of time, it warps. So if adults have trouble with their soup bowl brains, think of the trouble a saucer-sized brain gives a two and one-half-year-old.

Two things give Junior trouble between the ages of two and three. *First*, his brain is not capable of suspending more than one or two things in his conscious thinking at one time. If he is rushing into the house to show his mother a real live baby mouse he found in the vacant lot, it is very unlikely he will remember about *not* slamming doors and *not* walking on a newly scrubbed floor.

*Second*, Junior discovers human freedom for the first time—which is simply "the chance to choose." However, the baffling thing about it is that he lacks sufficient experience to know which course to choose, so he tries to choose both alternatives at once. He is always afraid he is going to miss something. This fear is also the reason he rejects most parental suggestions during this period. He is scared to death they have made the wrong choice for him, and that he is certainly going to miss the chance of a lifetime.

This problem of resisting parental choices is paramount during this period and shows up with grim persistency. At dinnertime he may reject the entire family menu and hold out for eggs, or if he is offered strained green beans, he may just happen to be hankering for strained yellow carrots. And a strained, tired mother may learn from (Continued on page 344)



A newspaper columnist, speaking recently of the present day, referred to it as "Woman's era—her triumphant day of achievement." Certainly it is a day when discrimination against woman because of her sex is in large measure removed. Today she is a person of consequence in national and international affairs. The doors of opportunity are open to her in the fields of business and the professions. She is fast making inroads into political life. In the course of the present century, a veritable revolution has occurred in her employment outside the home which has been compared to the Industrial Revolution of the late 18th and early 19th centuries in its impact upon American life and in its influence in bringing about changes in national attitudes, programs and practices, home and family life, as well as social and economic conditions generally. The National Manpower Council reports that today one third of all the women in the United States, aged fourteen or over, are in the labor force in any given month, and well over two-fifths—some twenty-eight million—work in the course of the year. Three out of every ten married women are now working outside their homes, it is said. And nearly two out of every five mothers whose children are of school age are in the labor force.

Also, it is reported that today women control well over 60 percent of the personal expenditures of money in the United States. There are 4,455,000 women stockholders in the U.S. They considerably outnumber men as shareholders in many large corporations. Their holdings are valued at one hundred billion dollars, we are told. They have another fifty-five billion in savings accounts, and thirty-five billion in government bonds.

The traditional role of woman as wife, mother, and homemaker has made way for woman's new interests and new activities in her community and the working world.

While women generally point with pride to their accomplishments in industry, the professions, and other fields of human endeavor, some are beginning to wonder if the spirit of our day and the acceptance of woman in the work of the world are not becoming subtle and artful enemies of the family; if they are not detracting from rather than contributing to woman's greatest happiness and the full realization

of her most important role. Many women are distressed over the transitoriness of their lives, which seem to have no set pattern, no focal point. Many women are disturbed over the numerous and varied demands being made of them. They are confused and troubled as to the direction their lives should be taking. They are asking, "What is my rightful place in life, and what are my basic responsibilities?"

For an answer to these questions, the Latter-day Saint woman turns with confidence to the teachings of the Church which clearly define her position and great mission. The Church has always accorded to women a position of dignity and respect. Its teachings on the position of woman in the eternal plan reach to the divine. The sacredness of the

individual is a fundamental doctrine of the Church. The gospel teaches that the Lord loves his daughters just as he loves his sons. Salvation and exaltation in the Father's kingdom are for all the honest in heart in all the world, men and women alike, through individual obedience to the laws and ordinances instituted by the Lord upon which these blessings are predicated.

From the beginning, women have been given voice in the affairs of the Church. They have voted side by side with men on all questions submitted to the Church membership for vote. *The Centenary of Relief Society* (page 68) points out, "This recognition was an advanced concept in 1830 when no woman and few men voted in (Continued on page 354)



# The Place of Latter-day Saint WOMAN

by Belle S. Spafford  
General President, LDS Relief Society



# The Presiding Bishopric's Page



## JOHN THE BAPTIST PREPARED WAY FOR THE LORD

May 15, 1829, was a day of paramount importance to this generation. On that eventful occasion, the Aaronic Priesthood was restored to earth after an absence of several centuries. John the Baptist was the central figure in this restoration. He it was who appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River as a messenger sent from the Lord in answer to their prayers. He came under the direction of Peter, James, and John and conferred upon them the Aaronic Priesthood. He was one of the most distinguished of God's prophets. The birth of few men has been foretold. He was one of this select group whose coming was made known centuries before his birth. Isaiah prophesied regarding his mission approximately seven hundred years before he was born. (Isaiah 40:3.) Malachi also told of his coming about four hundred years preceding his birth. (Mal. 3:1.)

That John the Baptist found favor with the Lord is emphasized in the Angel Gabriel's appearance in the temple to his father, Zacharias, promising him that he and his wife were to have a son who should "be great in the sight of the Lord." (Luke 1:15.) He was an Elias in that he was the forerunner of Jesus. He vigorously preached the gospel of repentance to the Jews. There came to him one of the highest privileges ever accorded man—that of baptizing the Savior of the world. He was a personal witness of one of the greatest manifestations ever given. It came at the time of Jesus' baptism. As Jesus came forth out of the water, John beheld the Holy Ghost descend on him like a dove, and there came from the heavens the voice of the Father giving divine approval . . . "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

Jesus attested to the fact that John the Baptist was one of the greatest of the prophets. He paid him one of the most glowing tributes ever given when he said,

"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist. . . ." (Luke 7:28.)

The Lord has repeated again in this dispensation the divine nature of John's mission:

"For he was baptized while he was yet in his childhood, and was ordained by the Angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord in whose hand is given all power." (D & C 84:28.)

John faithfully prepared the way for Jesus' mission. He was instrumental in overthrowing the kingdom of the Jews. While the decline of Judah as a nation began long before John's birth, it was further weakened during his ministry, and within three decades after his death, it was no more. He stands with Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith as trusted and true servants to whom the Lord committed a dispensation of the gospel.

John the Baptist was a prophet and a restorer. He suffered death as a martyr and was beheaded through the trickery of the wicked Herodias. Like many of the prophets of God, he sealed his testimony with his blood. It was the resurrected John the Baptist who appeared to Joseph and Oliver and ordained them to the Aaronic Priesthood. His life and mission should be an inspiration to every bearer of the Aaronic Priesthood. It is the hope of the Presiding Bishopric, that each member of the Aaronic Priesthood will realize the greatness of John the Baptist and come to appreciate the blessings they enjoy as bearers of the priesthood he restored.

## STUDY GUIDE FOR WARD TEACHERS

### JUNE 1958

#### Reverence In Our Chapels

Latter-day Saints are sometimes charged with being careless in their behavior while in attendance at worshipping assemblies. This criticism needs our personal consideration and attention. It means that there are those who think of some of us as being thoughtlessly irreverent. Every member of the Church should be concerned with overcoming sentiment of this nature. Reverence is the key to sincere and true worship. Without it devotion is but a pretense. It is vital that we demonstrate genuine sincerity and reverence when worshipping.

The chapel, the classrooms, and the amusement hall are the center of our community life. Here we worship, we mingle with friends, and we enjoy our diversion. We may not intend to be irreverent, but there are times when we are not in a reflective mood and we fail to demonstrate proper respect for Deity and consideration for those who worship with us. We observe the bearing of others, but we fail to examine conscientiously our own conduct. We should be diligent in our efforts to become more reverent. This responsibility rests on all of us as individuals, as parents, and as officers and teachers in the Church.

We do not contemplate the importance of forethought. We make no advance preparation of the heart. We should go to our houses of worship in the attitude of meditation. As we enter the foyer, we should be conscious of entering an edifice dedicated to God. We should be cognizant of the purpose of each meeting we attend and objectively profit thereby. This is especially true of Sacrament meetings.

We should take our seats promptly, deferring unnecessary conversation until after the meeting. The sounding chord of preliminary music should find us in harmony with the spirit of the occasion. We should not leave until meetings are closed. After the benediction we should not become too exuberant. Our conversation should be in cheerful but subdued tones.

As parents we should train our children to be reverent. They should be taught from infancy the fundamentals of proper behavior in Church meetings. Small children should not be permitted to roam up and down the aisles. In Sacrament meetings children should be seated with parents until they do not need supervision. They should be instructed never to run or shout in the chapel, classrooms, or halls.

Officers of all auxiliary organizations are expected to conduct their meetings with order prevailing. Teachers should conduct classes on a high spiritual level without confusion.

With everyone assuming his or her responsibility in this important matter, we are sure to make improvement.

#### INTRODUCTION TO STUDY GUIDE FOR JULY 1958

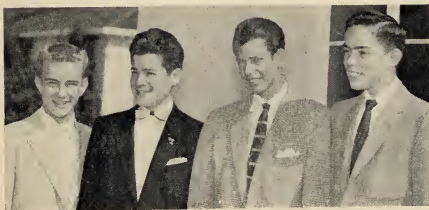
##### The Price of Liberty

America stands today as the greatest symbol of liberty in all the world. We should have a deep appreciation for our noble birthright. Latter-day Saints should join fellow Americans in celebrating Independence Day realizing that this Church could never have had its inception under the banner of any other nation. We should also properly commemorate the arrival of the Pioneers into Utah, July 24, 1847. We should develop greater appreciation for freedom.

#### CHALLENGING RECORDS

Gary is now a priest in the Yuba City Ward, Griddle Stake, and has the distinction of having earned seven individual Aaronic Priesthood awards, one for each year he has served in the Lesser Priesthood. During four of the seven years, he attended all priesthood, Sacrament, and ward teachers' report meetings held in his ward.

Theodore James Lowther, Canyon Rim Ward, Canyon Rim Stake (Salt Lake City), has achieved an unusual record of attendance at priesthood and Sacrament meetings. From the date of his ordination as a deacon seven years ago until July 1957, when he left for military service, he had perfect attendance at priesthood meeting and missed only two Sacrament meetings. During this period, he received five Individual Aaronic Priesthood Awards with the 100 percent seal attached. He is an Eagle Scout and has also received his Duty to God Award.

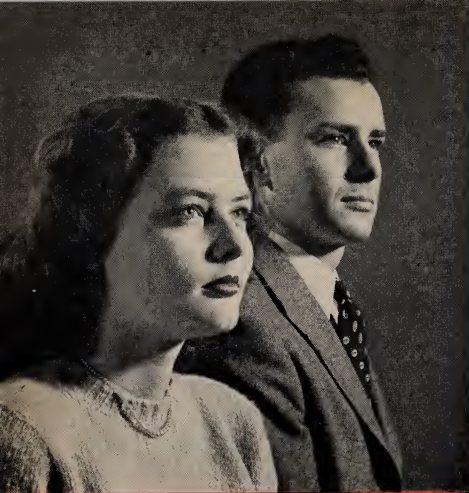


#### FOUR YOUNG MEN MAKE EXCELLENT ATTENDANCE RECORD

Four members of the Aaronic Priesthood from Montebello Ward, East Los Angeles Stake, have made outstanding attendance records at priesthood and Sacrament meetings. They are from left to right; John E. Hansen, four years; Glen T. Glancy, two years; Lawrence F. Boice, three years; and W. Wesley Parish, three years.







# With Reverence

by Richard L. Evans

of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few."<sup>1</sup>

Ninety-two years ago, in April 1866, Thomas Carlyle gave a remarkable, extemporaneous address on the occasion of his installation as Lord Rector of the University of Edinburgh. In it he reviewed some profound thoughts from a book by Goethe, *Wilhelm Meister's Travels*, which Carlyle considered to be of sufficient significance to bring to the students and faculty of one of the world's great universities:

"Three of the wisest men . . . in the world," he said, "have been got together, to consider, to manage and supervise, the function which transcends all others in importance—that of building up the young generation so as to keep it free from that perilous stuff that has been weighing us down, and clogging every step. . . . The Chief, who is the Eldest of the three, says to Wilhelm: 'Healthy well-informed children bring into the world with them many precious gifts; and very frequently these are best of all developed by nature herself, with but slight assistance. . . . But there is one thing which no child brings into the world with him, and without which all other things are of no use.'

"Wilhelm, who is there beside him, asks, 'And what is that?'

"'All want it,' says the Eldest; 'perhaps even you.'

"Wilhelm says, 'Well, but tell me what it is?'

"'It is,' answers the other, 'Reverence; Reverence! Honour done to those who are greater and better than ourselves; honour distinct from fear. *Ehrfurcht*; (Reverence) the soul of all religion that has ever been among men, or ever will be.'"<sup>2</sup>

We are not sure how truly it could be said that no child brings reverence into the world with him, but of this we are sure: that one of our most earnest and inescapable obligations is to teach reverence to our children, by our own lives, and attitudes, and actions, and utterances—for in this, in reverence, lies respect for places and people and property and principles—respect for God and his purposes, and for the keeping of his commandments, in which respect lies all our hope for our highest, eternal attainment.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."<sup>3</sup>

Many years ago Thomas Fuller said, "You may be-

(See page 373 for footnotes.)

lieve anything that is good of a grateful man."<sup>4</sup> A paraphrase of this sentence we believe to be equally true, "You may believe anything that is good of a reverent man."

### Reverence in our meetinghouses

There are many times and places where special respect should be shown: in prayer, in the home, in speech and attitude to parents and teachers and older people. But one of the most particular places where reverence should be shown is in our meetinghouses, which are dedicated to our Father in heaven, each one of which is his holy house, as we help to keep it so. But sometimes in our freedom, and friendliness, and warmhearted informality, we are guilty of contributing to the collective confusion which seems to have less of reverence in it than we would sincerely intend.

We remember some years ago the visit of a distinguished stranger to one of our wards. No one was expecting him, and as he stepped inside the foyer just before meeting time, there was embarrassing evidence of a thoughtless kind of confusion—of noise, talk that was too loud, and of some disorderly running around. He was fortunately of that kind of understanding heart that relieved a bit of the embarrassment. But we have since sometimes thought, what if the unexpected stranger who entered were our Savior himself? (Do we not, in fact, pray for our Father's spirit to be with us in our meetings, and ask it to be so in the name of his Son?)

(There are some things we would and would not do in the presence of our Savior. One of our brethren was once heard to ask a young man who was rebellious about some of his habits, "If you were ushered into the presence of our Savior would you light up a cigaret?" We might also ask if we would be loud and boisterous and inattentive in his presence.)

We do not believe in long-faced living. We believe, with Joseph Smith, that "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."<sup>5</sup> But we do earnestly believe also that if we and our children fail to show proper reverence and respect for certain occasions, at certain places, when we are, in effect, inviting our Father in heaven to let his spirit be with us, we lose much of the nearness we might feel to him.

### "Cease from all your light speeches"

On occasions that call for it, well would we turn for reminder to this counsel from the Doctrine and Covenants: "Therefore, cease from all your light speeches, from all laughter, from all your . . . light-mindedness, . . ."<sup>6</sup>

Some time ago, for a Sunday morning CBS broadcast, we took "reverence" as our topic for a two- or three-minute talk, and titled it *Let there be Reverence*, which we here recall in closing:

*"All real joy and power of progress . . . depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain."<sup>7</sup> These words of John Ruskin suggest some of the results of irreverence and also some of the symptoms. Some irreverence is more a matter of thoughtlessness, as the boisterousness of boys. Some, as Ruskin wrote, partakes of deliberate, cynical disdain. Some shows itself in profane and offensive speech. Some is evident only in attitude. Some is apparent by confusion and disorder in places where there should be quiet and contemplation. True reverence is not strained or stiff or artificial, but a sincere sense in one's soul that some things are sacred—that some things should not be lightly spoken of nor lightly considered. In the presence of great art, great music, great minds there is due respect and deference. Then how much more respect and deference are due the Creator of heaven and earth, in whose image men were made, whose wisdom and works are infinite, to whom we owe all the bounteous blessings of life, the recurring seasons, the springtime, the harvest, the love of family and friends, the reality we have here and the assurance of life hereafter. If we lose the spirit of reverence as to the works and ways of Providence we shall lose much else also—for the kind of corrosion that rusts away reverence also rusts* (Continued on page 375)

Writer, announcer, director, and producer of the Tabernacle Choir and Organ broadcast for more than a quarter century, Richard L. Evans is known to countless radio listeners. He has long been associated with the Era as editor. He was on the First Council of the Seventy from October 1935 to October 1953, and has been an apostle since that time.



## *Snow in May*

(Continued) fourteen years of school together. I advised him, as girls do, and helped him with English themes."

She fell into reverie for a second. Iris touched her hand.

"I do need help," said Ruth solemnly, walking back toward the hearth. "I'm at the crossroads."

After a pause Iris asked timidly, "Why did you send him away twenty years ago?"

Ruth faced her squarely. "I never sent Warren away. When he returned from medical school, he had fallen in love with Janey. Because I wanted him to be happy, I let him go. I have been the jilted one—not Warren—these long years. Now you know the truth, and I don't care any more if the whole town knows. But for him to come back—when he's desperate for help—"

Iris, after another glance at the clock, went to the closet to get her coat. "You've been truthful," she said, returning. "Now I'm going to speak out, too. Janey was as light as a dandelion gone to seed—ready to be blown by any breeze—"

"We never gave Janey a chance," said Ruth, thoughtfully. "People disliked her because they thought she had stolen Warren."

But Iris went on indignantly, "Do you remember that picnic in the mountains, when Janey had stacked logs for a fire and couldn't make them burn? She stood there laughing like a child, the wind blowing her baby curls—do you remember?"

"Yes," replied Ruth. But she was recalling the circle of faces after Warren had set the logs aglow, and especially Warren's commiserative expression as he watched Janey singing bravely in her lyrical soprano, "Just a Song at Twilight." Janey had been rejected by the town from the first, Ruth thought.

Iris buttoned her coat, tied her scarf, and kissed her children, and now she came to embrace Ruth, who said affectionately "You've always been a great little sister."

"That's why I want you to marry Warren," cried Iris. "A tiny apartment can grow very dull after a few years. Besides, I can't see how any woman in her right mind could refuse Dr. Warren Clive."

She opened the door, and a current of cold air rushed in.

"Such a day! I think it's going to snow." She called from the driveway, "What time does Warren come tomorrow?"

"At eleven."

"I'll have the kiddies out of your way long before then. Sweet dreams!"

When she had driven off, Ruth closed and bolted

the door. Then she sat down on the ottoman in front of the logs. There was something so glowing, so untroubled about Iris. Marriage did give women a sense of security. And Ruth admitted to herself that, in spite of her crowded days, she had been lonely often. Warren's face came before her as he had looked that May night when he had first asked her to marry him, and the very stars had seemed to sing. Warren was still handsome. She recalled how he had looked last night, rather boyishly eager and decidedly likeable. Then between his keen eyes and her own floated Janey's delicate features. For the moment she felt that she could easily say "Yes" to Warren, if only she could forget Janey!

In this small town of Laurel, which skirts a highway cutting through high mountains, the people were accustomed to cold, stormy springs. But this year the weather had moderated early, so many were surprised when they awakened to find their small world blanketed with snow.

But Ruth Emerson, one of the pillars of the well-regulated community, was not surprised in the least. She had spent the long hours watching heavy flakes fall through the circle of light surrounding the street lamp. The empty rooms of the old Emerson home, which used to ring with so many voices, were silent as the storm and the echoes of trucks traveling the highway by night were muffled in the dense atmosphere. She heard the steady tick of her clock and the breathing of Anna and Bennie; and she relived scenes, dimly remembered, but which sprang to life now with shattering force. Sometimes she rose and touched the children's hands just to feel their warmth and humanness. Her acknowledgment to Iris of the humiliation which had been sealed in her heart since girlhood had not relieved her mind. Why can't I just have a good cry and take him or leave him? she demanded of herself. Sometimes a sudden red anger flamed against Janey, with her pretty but impractical ways. But her great rage was against Warren, not so much for loving Janey as for his being capable of coming back without undue emotion and rather calmly asking her to be his wife. And then, summoning her own poise and sense of justice, she admitted that she had never let Warren know how deeply he had wounded her. Snow in May, she thought bitterly. What a symbol!

When Iris came for the children in the morning, Ruth saw at once that her sister noticed her heavy eyes and unbecoming pallor.

"Did the children bother you?" she asked solicitously.

"Not at all," answered Ruth. "I loved having them. I just didn't sleep very well."



Iris was opening a shopping bag and taking out little galoshes and other winter paraphernalia. Ruth took Anna on her knee.

"I thought I was through with small boots forever," she grumbled.

"Ruth, I didn't sleep much, either—for thinking of you," said Iris, although her radiance belied her words. "Here's something you've never taken into consideration. We don't know whether Warren was really happy or not. We don't know anything about their actual married life. We do know that Janey was a poor housekeeper."

"According to our immaculate standards," put in Ruth, kissing Anna's interfering fingers.

"Well, maybe I'm telling the truth," persisted Iris. "Maybe Warren was disillusioned. If he felt a little regret sometimes—wouldn't that make a difference?"

"Yes," replied Ruth.

"Honey, maybe Janey was a pretty little millstone around Warren's neck."

"Well, he prospered amazingly for a man so burdened," Ruth retorted.

"Warren is such a wonderful man—Ruth dear, a woman needs love—"

The light in her sister's face silenced the pointed reply which sprang to Ruth's lips. She merely said gently, "Keep your sermon for the unenlightened, Sis."

Yet after Iris and the children had waved good-bye, Ruth kept turning over in her mind what her sister had said. She put on her most slimming dress, erased the pallor with a little rouge and powdered the dark rings around her eyes.

Before eleven Warren telephoned. His little girl was running a high fever—she was subject to such spells, and they were dangerous. He couldn't leave at present. An hour or two later he still couldn't leave. But toward evening he called again, the anxiety gone from his voice. The child was better, but he didn't want to leave her. He had sent his mother and the two boys to the movies.

"The little girl is asleep now. No one will disturb us. Couldn't you—wouldn't you walk up here to Mother's?"

Ruth hesitated for a moment and then said, "Yes, I'll come, Warren."

When Warren opened his mother's door and saw Ruth, his shoulders lifted and his face brightened. He's genuinely glad to see me, Ruth thought.

"Bring in the boots," he said. "We don't want them to freeze in May."

He took them, set them near the hall radiator, and closed the door. "Let me have your coat," he said.

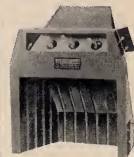
She took off her coat and scarf and handed them to him, conscious of his studying eyes. She wished she

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were better at small talk, and looked at the piano where Janey used to sing. Warren turned on a lamp with a pink shade.

"Sit here, Ruth," he said indicating a chair under the lamp. "It's Mom's most comfortable chair."

"Thank you," she said, sitting, but too full of indecision to say more.

He was hanging her things in the hall closet. "Do you remember, years ago, how we thought our homes were way out of town? Now the town is all around us."

She laughed a little, and he drew up a chair and sat facing her. She gazed into his eyes, not knowing what he was thinking, but noting how gaunt he really was, how etched by sorrow were the lines on his fair skin.

"It's good to be with you, Ruth. It's always been good. Even though we haven't met very often, I have felt sure of your friendship. I've always thought if I needed a friend, you were there. In a way it gave me strength."

He paused, but she said nothing. "Have you felt that way about me?" he asked.

"No, Warren, I don't think I have. I don't think I would ever have turned to you for help."

As she continued not to look at him, he said, "If I owe you an apology for anything, Ruth, I offer it—humbly."

She was so disarmed by his penetrating gaze that she said hastily, "It's nothing. Nothing. Everything is all right, Warren."

"I'm hurrying this—this proposal of mine because I must get back to the office. My patients need me. A doctor seems to live so much of his time between life and death."

His face saddened, and he bent over his long, nervous hands. In a moment he straightened and turned to her. "I need you, Ruth."

She wanted to cry; she wanted to go into his arms. As she struggled for composure, he went on.

"Everything has changed. The children, the home—everything."

"But I couldn't make things right. I couldn't put the heart back into your house. I would only disappoint you."

"I don't think you would," he said thoughtfully. "My boys are getting out of hand."

In the pause that followed Ruth recalled the words Iris had spoken that morning.

"Warren," she faltered, "if we could go back to our high school days, would you do what you did over again?"

She rose and went to the window, her back turned to him. When finally his voice reached her it was barely audible, as though he were talking to Janey as well as to her.

"I would not change things," he said. Then he added, in a less subjective tone, "We must be honest with each other, Ruth."

And Ruth knew there was a dedicated chamber in Warren's heart which she could never enter. When she had stiffened enough to reverse

her position, she looked at him, then quickly dropped her eyes. He was stricken beyond any pretense, any small deception. She went to him and said brokenly, "Warren, let me help you."

He clung to her, but neither could find a word to speak.

The child in the next room coughed and called, "Daddy."

In Warren's absence Ruth pulled on her boots, her coat, threw her scarf over head and slipped out the door. But as she passed the window, there came a tap on the pane. Warren stood, as in a picture frame, with his little girl in his arms, his cheek pressed against her blond curls.

"I'll be over as soon as Mother returns," he called.

She nodded. Then he straightened and made a queer little army salute. She smiled and turned into the snow-hushed street, marveling at the way some women aroused and held a man's deepest devotion. It wasn't exactly a salute she wanted from Warren—she had been saluted most of her life!

And then, perhaps because the little girl looked so much like her mother, Ruth seemed to see Janey, with her sensitive hands and questioning gaze. A choking rose in her throat, and she buried her face in her scarf.

"You will never come between us," she sobbed. "Never." For she closed her eyes and took the fragile image right into her heart.

## *My Mother—(President Young)*

(Continued) They arrived in Salt Lake City toward the end of October and that winter lived in the Old Fort. In the spring of 1848 Levi Riter began the erection of a log cabin in the part of the city which later became the Ninth Ward, one of the original nineteen wards organized in 1849.

On April 14, 1867, in the Endowment House, Ann Elizabeth married Dr. Seymour B. Young, a physician, the son of Joseph Young and nephew of Brigham Young. They lived in the old Bowery house until their new home on Fourth East Street was built. Ann became the mother of twelve children, five sons

and seven daughters, ten of whom survived her.

While her life was filled with sorrow, Mother had the divine courage so characteristic of noble character. Her first trial came when she discovered her little daughter, Florence, had lost her hearing. When Florence was nine she was sent to a school for the deaf, Clarke Institution, in Northampton, Massachusetts, which she attended until she graduated. There she earned the love of her teachers, who have kept in correspondence with her through the years. "Flo" always spent her summers at home, and sometimes Mother took her back to school in the fall. It was a long journey for those days, but mother

and daughter were united in deepest love, and it was always a trial for mother to say "good-bye" to her loved child.

Another daughter, Josephine Irene, was an invalid and required great care all her life. Yet with it all, Mother set the example of eternal faith in God and taught by her example the teachings of the Master: purity of heart, truthfulness, mercy, honesty, and purity. All her children were taught good manners, which to her were expressions of religion and morality. How often she would say to her sons: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

Mother was a valuable assistant



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to Father in his medical practice, and despite a busy home life she found time to take an interest in his patients. A day seldom passed that she did not spend many hours receiving them, assisting the doctor with them, or helping them by her constant interest in their welfare and her kindly words of cheer and comfort.

Mother was also possessed of an unusual degree of business ability and organized her activities so that she could provide funds for the education of her large family, that they might find joy in their daily lives. She inherited from her father keen financial ability and was successful in buying real estate and in its management. In addition to her never-ending duties as homemaker, mother, and wife, she found time to carry on an investment program embracing both real estate and well-selected securities, which in most instances brought successful returns. She had the reputation for unusual far-sightedness and financial sagacity.

She loved to romp and play with her children, went horseback riding with them into the canyons, went on picnics out to Great Salt Lake, and always tried to keep a cheerful face to hide from them the tragedies of her life. She took a great interest in their school work. When they were to memorize Shakespearean characters, such as *Hamlet* and *Othello*, she would listen to them recite and prompt them if necessary. When the play *Hamlet* came to the Salt Lake Theatre, she bought tickets for her daughters as a reward for their good grades in school.

Mother was a woman of medium height with beautiful blue eyes, rosy cheeks, and curly hair. She possessed a refined nature, the kind which drew people to her; she was unselfish, considerate, and always looking to help others. She could always enter into the spirit of her children. For her daughters she made lovely dresses, and when Christmas came, she made them all happy by what she gave, and the lovely tree had presents of every kind.

With her beauty of character, Mother became a help to the poor and needy. Even the patients of the old insane asylum, of which my Father was superintendent, would be brought at times to the home, where Mother would give them food and little gifts that would make them happy. Every word to them was an expression of kindness. One old friend of Mother's told me once that she had seen at our home, Indians, Chinamen, tramps, and social elites. "I do not know," she said, "of any other such home in the world."

Julian Street, the celebrated American journalist, in his book *Abroad at Home*, tells of his visit to Salt Lake City. During his sight-seeing around the city, he asked to meet a typical Latter-day Saint family and to be in a Latter-day Saint home. He was taken to the home of Dr. Seymour B. Young. Much impressed, Mr. Street wrote the following description of his experience: "Mr. Young, more than eighty years of age, was a professional man with a degree from a large eastern

university. He was a gentleman of the old school, very fine, dignified, and gracious, and there was an air about him which somehow made me think of a sturdy, straight old tree. As for his wife, she was one of the most adorable old ladies I have ever met."

"Very simply, she told me of the early days. Her parents had been well-to-do Pennsylvania Dutch, and had left a prosperous home in the East and come out to the West, not to better themselves, but because of their religion. She herself was born in 1847, in a prairie schooner on the banks of the Missouri River, and in that vehicle she was carried across the plains and through the passes to where Salt Lake City was then in the first year of its settlement. Some families were living in tents, but log cabins were springing up. Fancy the fascination that there was in hearing that old lady tell, in her simple way, the story of the early Mormon settlement. For all her gentleness and the low voice in which she spoke, the tale was an epic in which she herself had figured. She was a pioneer herself. How much she had seen, how much she had endured, how much she had known of happiness and sorrow! And now in her old age, she had a nature like a distillation made of everything there is in life. I did not wish to leave the house, and when I did, and when she said she hoped I would come again, I was conscious of a lump in my throat. That kind of lump which, once in a long time, will rise up in one's throat when one sees a very lovely, very happy child."

## The Age of No Reason

(Continued) experience that it is no disgrace to put the beans in the refrigerator and heat up the carrots. Of course one might "reason" with Junior, but his response is usually to dump the objectionable victuals on the floor. It is his way of saying, "Scuttle the stuff!"

Now, strange as it may seem, our doctor tells us to go along with Junior.

"And spoil him?" we gasp.

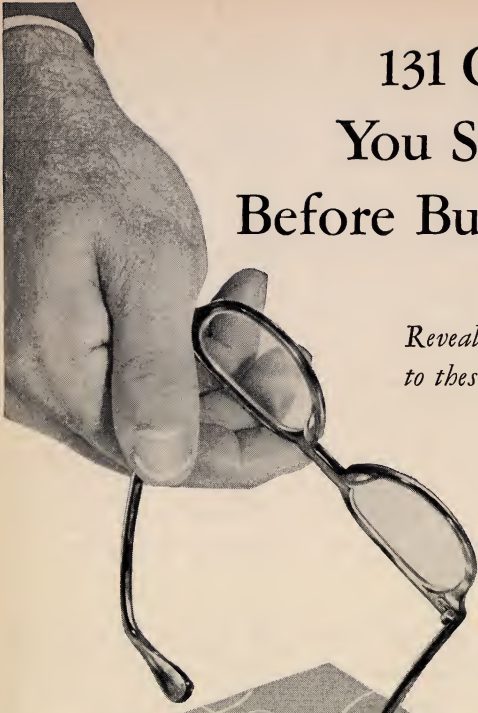
"No," replies the doctor. "He just needs to be assured that he is ca-

pable of making satisfactory choices. A few months from now he will get over this." Thus we learn to be parents.

Because a two and one-half-year-old is strongly asserting his own will, it naturally creates the impression that this is the very height of his "age of no reason"—which it is. At least, it is the age of *his* reason, which describes this period more accurately. Parents succeed in getting Junior to do their will only as they learn how to make Junior feel that this is exactly what he was going to do anyway.

However, parents are often so

dumbfounded by Junior's capacity for absolute dictatorial defiance that they spend long periods trying to persuade him. But Junior has to argue back with a vocabulary of around fifty words. Obviously, this is frustrating, so he eventually stumbles onto a technique which is amazingly persuasive. It consists of throwing himself on the ground, kicking his toes into the dirt, and screaming so fiercely the neighbors think his mother is murdering him. From experience Junior learns that this gets a marvelous reaction from his parents. He notices how their dignity disappears, how their voices



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tremble. He hears them plead, beg, and bribe to get him to stop. It is infant blackmail.

Our doctor tells us that when this happens and there has to be a show-down, two principles apply:

First, try to make your demands sound reasonable. For example, "Come on, let's wash our hands. Daddy's coming home!"

Second, if he does not respond, go into action.

The doctor says little is to be gained by discussing issues with a toddler who wants to argue. His mother may say, "Come to supper." The toddler says, "No!" and throws a tantrum to prove he means it. A wise mother will simply pick Junior up bodily, floursack him on her hip, and take him to the bathroom. In between open-mouthed bellows she will wash his face and hands and then transport him to the kitchen. There the change of scenery or the odors of good food will usually stop the grumbling. To this extent he may be very much like his father.

So the key to dissolving a tantrum is distraction, not discussion—at least not unless the discussion contains a distraction. Experience soon teaches parents what works best for each of their children.

Two final problems deserve mentioning. One is Junior's passion for certain rituals. He must have a certain spoon, his birthday cup and his blue dish, and they must be arranged a certain way or he will not eat. When he goes to bed, he must have his old worn-out baby-crib blanket, his armless, dragged-about, one-eyed doll, and the hall light left on with his door open, or he will not go to sleep. He even has to go to the bathroom a certain way. These

rituals are his first appreciation of "living in an orderly world." At the moment he is doing all the ordering, but it makes him feel so good when everything is just right that we can't help going along with him. Another year or so and the importance of these rituals will begin to fade.

The last problem is Junior's propensity for wandering. He has no sense of danger when it comes to irrigation ditches, crossing streets, falling down old wells, or getting locked in abandoned refrigerators. If he goes outside, he should be in a fenced yard or have immediate adult supervision.

### The Parents' Hour of Victory— Age Three

Almost suddenly, without logic or explanation, mother nature does something very special to Junior when he reaches the age of about five minutes to three. In a very literal sense, he miraculously comes of age. We are astonished at his unexpected comprehension, his cooperation, his desire to gain our approval. He dresses himself, feeds himself, entertains himself. His tantrums are so infrequent they practically disappear. For the first time we feel we can "reason" with him on almost any problem. It is like a fresh mountain breeze cooling off the desert. We say to ourselves, "Well, it just shows that our patience and perseverance paid off. We knew Junior was going to make it all the time!"

And if our doctor is handy, he will add, "Enjoy this, folks. It is good for all of three months. The next stage is a whing-dinger. It is called the 'Me' stage or the Stage of Centripetal Dynamics!"

### FAR ADVENTURING

by Alma Robison Higbee

I hope that there will be a high wind blowing,  
An orchard wind, sweet as the breath of spring,  
Bearing the summons, clear as a spoken word,  
Marking adventure beyond my narrow knowing,  
Charting a course for my far adventuring.  
In the blue wind, with the lilting call of bird,  
There will be no silence; earth will be singing;  
And the blue sky calm after the storm is done.  
The flash of oriole wing will weave a golden stair. . .  
No farewell words but a distant bell's sweet ringing,  
When the gate swings wide with the set of my last sun,  
And I shall run on eager feet to enter there.





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## The M Factor

(Continued) Aristotle said that we never know a thing until we know it by its causes. There is a "cause" behind the inactivity of every senior member of the Aaronic Priesthood. There is also a "cause" for every other inactivity, in or out of the Church.



... the detective  
organization  
and works back-  
wards.

A large sales organization recently made a survey to determine why sales-

men failed. It was found that—

37% failed because of discouragement.

37% failed because of lack of industry.

12% failed because they would not follow instructions.

8% failed because of lack of knowledge.

All of these "causes" are preventable. All are forms of inertia. No one will work harder than his "drives" impel him, and the impetus must come from within. There is an old adage that says, "You can lead a horse to water, but you can't make him drink." But "motivation" finds a way to make the horse thirsty so that he will drink of his own accord. Jesus talked about people who hungered and thirsted after righteousness. The mission of Jesus was to help increase that hunger. That is also our mission.

There are some who hold the theory that there is no such thing as laziness. We merely shrink from doing those things which we don't know how to do, or which we do not have a strong enough motive for doing. Sin also comes in this category. We commit sins of omission because we *lack* a strong, positive motive, and we add sins of commission because we have the *wrong* motive. But whether the problem is sin or sloth, there are effective ways of making people hunger and thirst after righteousness.

Think how completely the life of Saul of Tarsus was changed when conversion came to him. Simon Peter was transformed from a humble fisherman to a powerful apostle

under the stimulation of the Spirit of the Master. Worthy human motives may be given a spiritual application and developed to far-reaching religious significance. That is, "treasures in heaven" have greater value and consequently should be more sought after than treasures here. A love that incites us to provide for our family here has even greater power when applied to our family "needs" for eternal life. Our character qualities will go with us beyond mortality. These tremendous "religious motives" are great instruments of power, if we can only learn to identify and use them effectively, not only in our own lives but also in the lives of others.



... but motivation finds a way  
to make the horse thirsty.

We must first know what it is that makes members of the Church inactive in the face of the great blessings of the gospel. There are many reasons. One man is inactive because he does not understand; another is inactive because he does not believe; another doesn't care; another can't make up his mind; another has a mental short circuit called procrastination. These "causes" are all forms of inertia. Like the stone on the mountainside, these people are "at rest" and will tend to remain at rest and lose their blessings, unless some motive power is brought to their rescue. The "inert" one needs a good low gear to help him establish momentum, and everyone needs some strong "M factors" to help him overcome this natural "appetite for rest." It is the responsibility of leadership to help develop motives. Motives are the seeds of accomplishment.

The "M factors" are the opposites of inertia. They are made up of education, stimulation, activity, faith, example. Jesus instructed and inspired twelve men and thereby established powerful motives in their hearts. Once the motives were in force, the apostles could not be

stopped by trouble, opposition, or even death itself. We have now been "called" to do this most stimulating work in the world: to teach and inspire and activate our Father's children to obey his commandments.

Think of some of the "M factors" of the gospel. Every principle has attached a blessing for obedience and a punishment for disobedience. As the Lord said to ancient Israel, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse, if ye will not obey, . . . but turn aside out of the way,"

(Deut. 11:26-28.) We need to get people to understand these blessings. Think of the blessings for faith; the blessings for repentance; the blessings for baptism and the gift of the Holy Ghost. There is a blessing for paying tithing and for keeping the Word of Wisdom and for every other thing that God has commanded, even though we are working directly and entirely in our own interests.

We know the "motive power" in a million dollar reward. But what is the "motive power" in the thought of living forever in the celestial kingdom? Or what is the value you place upon your own soul? Or what would it profit you if you had even a hundred times a million dollars and lost your own family? The first soul that everyone should bring to God is his own. What greater motive could there be than this? The second greatest motive comes in saving the souls of others. The Lord has indicated that the most profitable way that we can invest our time is "in bringing souls unto him." This carries blessings beyond our comprehension. The "motive power" should be in proportion.

If you need some "M factors" to provide stimulation for yourself and others, think of the blessings that come from celestial marriage and work for the dead. Or think of how tremendously we are rewarded for maintaining the purity and integrity of our own lives. In fact, all of the scriptures are a great collection of promissory notes, made out in our favor and guaranteed by the Ruler of the universe. The Lord has said, "I . . . am bound when ye do what I say; . . ." (D & C 82:10.) Our responsibility is to stamp the



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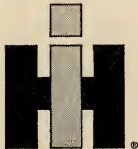


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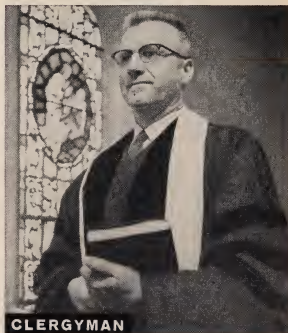
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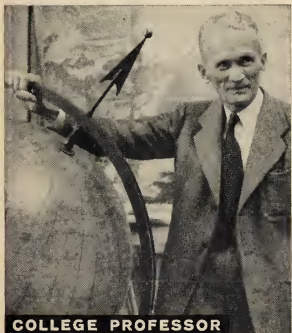
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importance of the gospel principles in our brain cells and put in force the appropriate "motives" to bring about their accomplishment.

The Lord has given us the "priesthood," which is the *authority* to save souls. But *we* must develop the "leadership," which is the *ability* to save souls.

An amateur athlete will work to the limit of his strength to win the approval of his coach. What will one of us do to win the approval of God? A salesman devotes his

life to building motivation around some trivial material need. What kind of motivation are we developing around the needs of eternal life? How much "M factor" is there in the sure promise of eternal progression? Does it stimulate our industry that we may someday become even as God? But he who would move the world must first move himself. We need to plant deep in our hearts and minds the great ideas of the gospel. These will act as powerful stimulants to make accomplishment easy.

## Talent without Character

Richard L. Evans



There is an old sentence which says that "Talent without character is more to be dreaded than esteemed."<sup>1</sup> Using character in its meaning of moral responsibility, of integrity, we would extend the statement further: Authority without character is more to be dreaded than esteemed. Money without character, power without character, knowledge without character, science without character, men without character—all are more to be dreaded than esteemed. Ours is a day in which ominous forces have been placed in the hands of mere men, and we may sometimes suppose that if we could rid ourselves of these super forces and factors, we could rid ourselves of all threats and fears. But there is no tangible thing or physical force that is in and of itself an evil. They could all be used for man's blessing as well as for evil intent. The real source of our fears is frequently forgotten. Our problems are human problems, moral problems, the problems of people. Even a club or a stone—or even bare hands—is a menace when possessed by a man without character. There are ancient tales told of sirens who used the sweetness of their voices to entice men to doom and destruction. Shall we say then that a sweet and lovely voice is a thing of evil? The gift that enables a person to write an inspiring masterpiece may also empower him, if his intent is evil, to write debasing filth. The gift that enables an artist to depict a hallowed scene may also, if abused, permit him to portray a lewd subject. The persuasive power that moves men to good works may, in the possession of a false leader, move them to false ways. Talent without integrity is indeed to be dreaded. Any weapon or word, any energy or effort, any power or position, any authority or office or influence, anything in the world used without moral responsibility, without character, without integrity, is to be dreaded. The real measure of good or evil is the use to which people put their time, their tools, their talents. The real fears are fears of misguided men, of misguided minds. The real problems are human problems. And if we can bring ourselves to be what we should be, to keep the commandments, to match talent with integrity, we can just about have our heaven on earth, and live free of the fear of any physical force.\*

(See page 375 for footnotes.)

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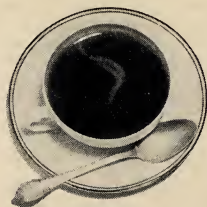


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## The Place of LDS Woman

(Continued) any Church body, and no woman had political franchise." The forward position of the Church with regard to woman's suffrage gave to early Latter-day Saint women an enviable position among women of the nation.

While the priesthood is given only to men in the Church, its benefits and blessings are shared by the wives and by every member of the family. Elder John A. Widtsoe spoke of this as follows:

"In the ordinances of the priesthood man and woman share alike. The temple doors are open to every faithful member of the Church, and it is to be noted that the highest blessings therein available are only conferred upon a man and woman, husband and wife, jointly. Neither can receive them alone. In the Church of Christ, woman is not an adjunct to but an equal partner with man." (*Relief Society Magazine*, June-July 1945, page 373.)

The natural differences between man and woman are respected in the Church. To woman is entrusted by the Lord the sacred mission of childbearing and child rearing. There is no other calling as high, no other function so glorious, no greater responsibility for woman than to protect and guide the spirit children of our Heavenly Father entrusted to her so that, embodied, they may return to his presence having triumphed over the temptations and evils of earth life.

In his remarks at the dedicatory services of the Relief Society Building, President David O. McKay declared, "By divine decree, the women of the Church are assigned the noble mission of being exemplars and leaders to mankind in the two most worth-while accomplishments in mortal life: First, the development of character—that is done in the home principally; second, the willingness and ability to render helpful service—that through the organized Relief Society. These two accomplishments, by the way, are all that we shall take with us when at the end of our earthly career, we pass through the portal called Death into the realm of the eternal—character and service."

We are taught that in the Latter-day Saint household the man is

by divine decree the head or the presiding officer; woman is his companion and helpmate. Homemaking is a joint enterprise with divinely ordained division of labor for forming, maintaining, and protecting the family unit. Father and mother, under the law of the Lord, must implant gospel truths into the hearts of the members of the family. Mothers' responsibilities to their children cannot be ignored, if they are to please the Lord.

Just as woman shares with man the privileges and blessings of the Church, so, she bears with him responsibility in building the kingdom of God on earth. The Lord has endowed her with special talents and

abilities which he expects her to develop and use in the furtherance of his work.

Whatever time and strength can be spared from her greatest mission of wife and mother and from her Church callings, woman is encouraged to use in other useful pursuits. Any fields of endeavor which she may enter should be concomitant with the dignity of her womanhood.

In the stern necessity of choosing the interests she shall follow, the road she shall travel when many interests beckon her and many roads lie invitingly before her, the Latter-day Saint woman does not stand alone. The teachings of the Church are her guide and her strength.

## Total Fitness

(Continued) exercises, family activities, walking, hiking, playing together; (2) better school curriculum and extracurricular activities programs, including intramurals, now often neglected; (3) organized activities in communities, neighborhoods, churches, schools, communications agencies, and others; (4) emphasis on outdoor activity; (5) imposition of responsibility upon the young people themselves, developing their initiative and capacity and sense of responsibility by insisting that they participate in the planning of their own activities under proper supervision; (6) a program which will account for every young boy and girl in the community to be certain that they are cared about and cared for.

In all this the Church should play the central part, for "total fitness" is but another term to describe the abundant living that the Master

came to teach and show us. In the Church is every principle, program, motivation, and potential facility necessary to total fitness in our young men and women. In the Church is the inspiration and leadership to make the program work. We must effectively teach the principles and fully employ the program. We must provide and enthusiastically use the facilities. We must serve and provide leadership and accept personal responsibility in the lives of our youth. We must be sympathetic with other responsible groups and agencies in every good and worth-while endeavor they undertake. We must seek the inspiration of the Lord to help us recognize the great challenge at hand and to meet it.

The great educator Horace Mann once gave a talk at the dedication of a costly school for wayward boys, in which it is reported that he noted the great cost and effort represented in the building and said, "If all of this were done to save just one boy, it would be worth it." Afterwards someone criticized him and asked if he had not exaggerated in making this remark. Said the critic, "Do you really think that all of this effort and expense would be justified to save one boy?"

"Why, yes, sir," said Dr. Mann, "it would if he were my son."

All men being children of God, any energy or effort which can be made to help our children and youth to a condition of total fitness should be made.

## MAYBE WORTH TRYING

by S. Omar Barker

"We must go," says the guest.  
"Must you so?" we protest.  
I wonder if it would upset them  
If sometime we'd just  
Quite agree that they must—  
And let them!



**"I've  
found  
that S&H  
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## Jesus Visits His Other Sheep

(Continued) them into twelve groups. Each disciple repeated to his group all Jesus had said on his first visit, and prayed with them in Jesus' name. More than anything else the disciples desired to receive the Holy Ghost, and for this gift they prayed before the multitudes. Then all went to the water's edge, where Nephi went into the water and was baptized and then baptized the other disciples. After coming out of the water, the twelve men "were filled with the Holy Ghost and with fire," and as angels descended and ministered unto them, suddenly Jesus again stood in their midst.

There followed a time of prayer almost incomprehensible to the human mind. The day before, Jesus had set an example by praying to the Father in his name, and he had told the multitude to "pray always," in their church meetings, in their families, and in private.

Instructing the twelve again to pray, Jesus now departed to pray alone. They prayed without ceasing and when Jesus returned and saw them, he smiled, and "the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; . . ."

"Pray on," Jesus said, and departing again prayed to his Father things too great and marvelous to be spoken or written by man; but with their hearts the multitude understood them.

"So great faith have I never seen among all the Jews," said Jesus to the people after this great prayer service. "Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard."

As on the day before, Jesus again administered the Sacrament, this time miraculously providing the bread and wine. He spoke again of the future of the House of Israel, telling the Nephites that in their land would be established the New Jerusalem. Jesus cited at length the words of the Prophet Isaiah, who he said had spoken "touching all things concerning the House of Israel." He commanded the multitude to search

Isaiah and all other scriptures, and to add to them his teachings.

Turning to Nephi, he said, "Bring forth the record which ye have kept." Jesus looked at the record and not finding there some important things which had taken place, commanded that they be written. Many great prophecies found in our Old Testament Jesus then cited, commanding that they also be recorded for future generations. "And he did expound all things, even from the beginning until the time that he should come in his glory— . . ."

After healing once more the sick and lame among the multitude, and raising a man from the dead, Jesus ascended to his Father. Of his third day among the Nephites we have only the statement that "children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them."

Mormon, who abridged the Nephite record of the Savior's visit, gives the simple testimony near its conclusion that "the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them." Nothing further of these appearances is given, but there is recorded a significant event in the lives of the twelve who by now had with vigor and testimony gone forth teaching and baptizing and conferring the Holy Ghost.

One day as they were united in mighty prayer and fasting, Jesus appeared to the twelve and asked, "What will ye that I shall give unto you?"

Instead of answering the Lord's question, the disciples told him that there had been disputations about the name of the Church.

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name?" Jesus asked. He reminded the twelve that all they did was to be done in his name, and that since it was his church, built upon his gospel, it was to be called by his name. As if further to explain his words, he said, "Now this is the commandment: Repent all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye

may stand spotless before me at the last day.

"Verily, verily I say unto you, this is my gospel; . . ."

Once more the Savior stressed the importance of records. "Write the things which ye have seen and heard," he commanded, for "out of the books which shall be written shall the world be judged."

Declaring to his disciples that they, indeed the whole generation of Nephites and Lamanites then living, had brought to him a fullness of joy, and had caused even the Father and all the holy angels to rejoice, Jesus said that none of them would be lost. He then repeated to the disciples the question with which he had greeted them.

"What is it that ye desire of me, after that I am gone to the Father?"

Without hesitating, nine of the disciples told Jesus they wished to enter his presence when they had "lived unto the age of man."

"Blessed are ye," the Lord replied; "therefore, after that ye are seventy and two years old ye shall come unto my kingdom; and with me ye shall find rest."

When Jesus turned to the remaining three men for their answer he saw that they "sorrowed in their hearts" because they were afraid to speak. Had they known of John the beloved and his similar wish to bring souls unto Jesus as long as the earth should stand, perhaps they would not have feared. But Jesus read their hearts and was greatly pleased: ". . . more blessed are ye," he said, "for ye shall never taste of death; but shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled . . . when I shall come in my glory with the powers of heaven." He also promised them they would experience no pain, and that their only sorrow would be for the sins of the world.

Our Savior's final words to these three are almost breathtaking in beauty and meaning: ". . . ye shall have fullness of joy, and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one."

(Next month: Conclusion.)

## Me Teach Primary ?

(Continued) Daniel must have felt in the den of wild beasts—but from that time on, Primary became something of a habit I could never quite break.

Later I was transferred to Nebraska. I arrived in one of those terrible blizzards I have disliked all my life and as I stepped from the train, I wondered what the weather was like in Tonga. The first thing I did was visit my grandparents in Sutherland, Nebraska, to explain to them why I was on a mission and what I was doing. After I introduced the missionaries there to them, I continued to my assignment in a neighboring town.

After months of profitless proselytizing in the winter cold, my companion suggested organizing a Primary. We started with four children. In one month, we still counted only four, and I complained we were wasting our time. My inspired companion disagreed, and it was good he did because twenty-five days later we counted not four children, but four Primaries and eighty children.

We arrived at one of our Primaries one day to find many of the children with disheveled hair, dirty hands and faces, and disarranged clothing. As they circled us with their broad, lovable smiles, I consulted with my companion and then announced to them that we were going to have a lesson on "Cleanliness Is Next to Godliness." A very practical lesson it was, too, because we combed everyone's hair, soaked everyone's hands, and washed everyone's face. We even gave one little fellow a full-course bath. Then we sat down to the lesson. I had no idea of the impression that lesson made.

We became reckless in our success and decided to hold a Primary conference. The difficulties we encountered were partly offset by the wonderful program the Primary general board presented in *The Children's Friend*, which we used. But we were still faced with the problem of teaching LDS songs to eighty nonmember children in four separate Primaries. We had no piano and neither of us could sing. Miraculously, the children learned the songs in spite of our help. We were most anxious for a successful program because we had been holding cottage meetings with the parents



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of some of our Primary children, the first cottage meetings we had had in weeks. The big evening came and the chapel, which had seen as few as five or ten at Sacramento meetings the winter before, bulged with 130 people. It was a success!

I shudder to think of the joys I would have missed had I refused to teach Primary, or had I refused my assignment to Nebraska. Sister Mildred M. Dillman, my mission mother, used to say to me in my discouraged moments: "You are not standing on the summit of eternity, Elder, and you cannot possibly see the end result." She was right. Imagine my joy at being invited back to my mission field after my release to baptize my grandparents. The present district president was converted to the Church after his son attended the Primary I didn't want to teach. Another investigator, after years of interest in the Church, was finally baptized with her son, after he started attending the Primary I thought was a waste of time. She is on the mission Primary board now. And there are others.

*We should choose our books as we would our companions, for their sterling and intrinsic merit.*

—C. C. Colton

Perhaps the crowning joy came during my last visit to my old mission field when a charming young woman who had been participating in the meeting walked over to me afterward and said, "I'll bet you don't remember me, do you, Elder?" Rather embarrassed, I confessed that I didn't. She said, "Well, you really should, you know, because you taught me how to wash my face and comb my hair." Then she added, "And now I'm in the Church."

I can still hear my mission president, Ray E. Dillman: "Elder, you know, life is full of things we don't want to do, whether it is being an infantryman in Korea or facing up to one responsibility or another—even teaching Primary or serving our mission in Nebraska. Just remember that every challenge carries a blessing. Be anxious to meet the challenges that come and your own experiences will be your own private miracles."

Me teach Primary?—You bet!

#### FIRST TERM:

June 16—July 15

#### SECOND TERM:

July 21—Aug. 22




by Alma Robison Higbee

Beneath the blue wisteria sky spring walks apace,  
The crocus has forgotten purple sleep  
Of crystal-shuttered days; azalea lace  
Flings silken ruffles in the wind and deep  
In pink-tipped bloom of peach, the urgent bee  
Makes early talk; the brown thrush sings a note;  
While on the slope above the windflower lea  
Winter has left a shred of tattered petticoat.

# Training, Intelligence, and Integrity

Richard L. Evans



Last week we talked of talent without character, without integrity, and of the need for moral responsibility in the use of all authority, all influence, and in every office and activity. And today we should like to appeal to young people to keep the record of their lives clear and clean for any opportunity or opening that may ever be offered. From the earliest years of youth the record does matter—and it matters very much: the school record, the work record, the moral record, the record of all our conduct and acts and utterances and attitudes. People constantly classify us. Our own acquaintances and companions classify us from the earliest age of remembrance. They know whether or not we are clean and honest or otherwise; willing or lazy; dependable or undependable—and they remember. And those who haven't known us refer to the record when they have reason to, to see if we have the essentials for any trust or office or opportunity. The essentials include, of course, technical qualifications. A lawyer needs to know the law. A doctor needs to know medicine and physical functioning. An accountant needs to know the principles of keeping accounts. Men need to be technically qualified for work entrusted to them—or able to become qualified. But there are some other essentials of primary importance, including honor and honesty, integrity, dependability, willingness to work, and cleanliness and courage—the kind of courage that comes with good conscience. And these are not just words. With a bad record or a bad conscience it is difficult for a person to be at his best, difficult to be fully effective and efficient, because a bad conscience is always on the defensive. Talent and training are surely essential. But some other things are also at least equally essential to service and safety and effective living of life. And may heaven help the young to learn while yet they are young, while yet the record is clear and clean, that the record of a man's life lives with him, that the books are open every day, and that a person compromised is basically beset with something that impairs full confidence and courage, and full effectiveness. One of the greatest needs of our time, and one of the most precious things for young people to preserve, is integrity, along with talent and technical training. Urgently and always we need intelligence *and* integrity in all the public and private relationships of life.

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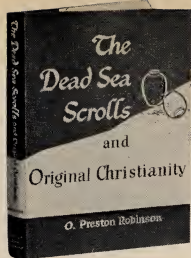
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## Your Question

(Continued) opened: and another book was opened, which is the *book of life*; and the dead were judged out of those things which were written in the books, according to their works." [Author's italics.] We may wonder whether among these books will not be the divine commandments of the Lord.

In relation to the Book of Mormon, the Lord thought it so important to this generation that he had the records preserved to come forth in our day. ". . . which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. . . ." [Author's italics.]

How are we to know this unless we study these revelations? With jealous care the Lord preserved these records for our sakes, and then in his own due time sent Moroni, who hid the records in the earth, to reveal them. Moreover, so important were they to the world as well as to the Church that three special witnesses were prepared to bear witness to the world. To make their witness effective, these three stood in the presence of the angel and heard the voice of God commanding them to bear record to all the world. Why should they bear record to all the world, unless this was one of the most important messages ever revealed for man's salvation?

Knowing our weaknesses, the Lord forbade Mormon to record all of the teachings and covenants which he made with the Nephites when he visited them. Mormon states that he was about to write them, but the Lord said he was to record only the ". . . lesser part. . . ."

"... which is expedient . . . to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

The same thing is true of the wonderful writings of the brother of Jared. The Lord revealed to him all things from the beginning to the

end, but the "command came that they should be sealed up that no man could read them, and they were to remain sealed, etc., for the Lord said, "They shall not go forth unto the Gentiles until the day that they shall . . ."

"... exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." When the Nephites became righteous after the visitation of our Savior, the Lord permitted the Nephites to have this record, but when they began to fall away, the command to the prophets was to seal the records up again.

It is, therefore, because of the hardness of our hearts and because we are not willing to receive the "lesser part" which has been given us, that we are deprived of the greater things. In the Doctrine and Covenants, section 130, we are informed as follows:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

The following instructions are also given us by revelation through the Prophet Joseph:

"As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing. . . ."

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and



give us knowledge of the things of God."<sup>10</sup>

"Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ."<sup>11</sup>

When the angel Moroni came to the prophet Joseph Smith, he quoted to him, with some amplifications, the eleventh chapter of Isaiah and said it was soon to be fulfilled. In that chapter is the following: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of knowledge of the Lord, as the waters cover the sea." Also, in the word of the Lord to Jeremiah in chapter 31 of Jeremiah, speaking of the gathering and redemption of Zion and Jerusalem, the promise is made that in that day the Lord would make a new covenant with Israel, and he would put it in their hearts and would be their God and they should be his people. "And they shall teach no more every man his neighbour, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

It appears from present conditions that there will have to be either a great cleansing, or a great repentance, before we are ready for this great day. We cannot at this time say that every man knows the Lord and needs not to be taught. Therefore it behooves the members of the Church to turn with full purpose of heart and avail ourselves of every opportunity which the Lord has placed in our hands to improve our knowledge of the gospel and our standing before him.

*Books are the quietest and most constant of friends; they are the most accessible and wisest of counsellors, and the most patient of teachers.—Charles W. Eliot*

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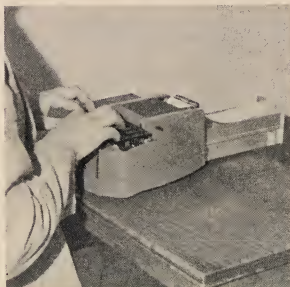
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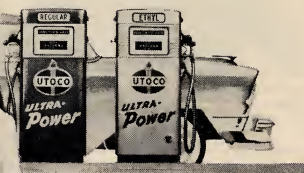
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### The Editor's Page

(Continued) Fourth, *spiritual enlightenment*. Cultivate the fruits of the Spirit, which are love, joy, peace, kindness, long-suffering, and gentleness.

Now, if ever, is the time to make practical the gospel of Jesus Christ and to strive to live the principles of true Christianity.

The anchor of our members is the realization that the Church is established as a means of consummating God's purposes; and there is nothing in the world to compare with the Church of Jesus Christ as an effective organization in alleviating the ills of mankind.

And now, as we approach the summer season, we ask you to keep active in the organizations in your wards and branches, to partake of the activity of your quorums and auxiliary organizations, in your fast and Sacrament meetings, and there in these local groups express your thoughts and seek after the truth. In that way will progress and efficiency be fostered. Don't stand out from the sidelines and say, "This quorum is not doing its work," but get into the quorum and help it do its work. That is the way which God intends people to work in this Church, and it offers to you one of the best opportunities in the world.

### My Mother—President Richards

(Continued) and night, sometimes going for a whole week without adequate sleep. She was always there to sustain and encourage. She made the sacrifices incident to Father's professional education, and never for a moment faltered in upholding the morale of husband and family in times where utter despondency might have come to one of less determination and buoyancy of spirit.

I hope that without abusing this privilege I may mention one additional item which may have import for many mothers. In the face of adversity, under the stress of poverty, sickness, death, and trying circumstances, my mother was able to retain a spirit and influence of composure and what I choose to call comfortableness. She had the gift of making all feel comfortable in her presence. No pressure, social or otherwise, could make her irrit-

able. No matter what the urgencies seemed to be she found time to talk with her children, with her neighbors, and to make everyone comfortable in her presence.

In a day when social pressures are so exacting, when homemaking is often interpreted in terms of housebuilding, when one can scarcely be counted wholly successful without "an ulcer," I think this attribute which I mention is important. It is a great contribution to the home life of family, and friends as well, for everyone to feel comfortable in a home, whether the chairs and sofas are down-filled or not.

I have fallen far short of an adequate portrayal of the lovely lady I had the high privilege of calling Mother. As did all her family, I had the constant encouragement for participation and service in the Restored Church of our Lord. She herself found time to preside over a Relief Society, even though for twenty-five years she was never absent from her home one night. I am grateful to know that she lives in the hearts and lives of her posterity, and among others who enjoyed her friendship, as a continuing influence for good, for adherence to the right, for consideration of others, and most of all as an example of the high concept of motherhood which has come to us with the revelations of the Lord defining the true place of home in the destiny of man.

## I LOVE YOU

by Rowena J. Bills

I love you. Though in how many ways or  
Why I cannot tell  
So all-consuming is my joy, the thrill I feel, until  
It seems the sun which shines in glorious  
Radiance when you smile,  
And stars whose brilliance lights the darkened  
Heavens all the while,  
Would suddenly in dimness disappear were  
You not near.  
All is ephemeral—if tomorrow brings a parting  
Of our ways,  
I shall live all tomorrows remembering  
Yesterdays.



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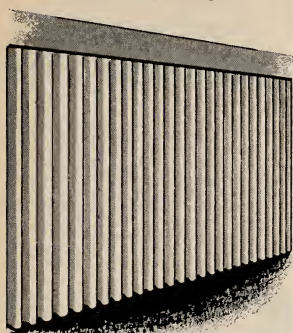
THE PLACE TO EAT — THE PLACE TO STAY

# HOTEL TEMPLE SQUARE

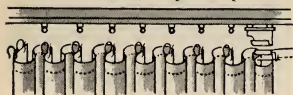
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## "Good men ye should observe to uphold"

Richard L. Evans



This past week or two we have talked of the great need for matching talent and training with intelligence and integrity. Before leaving the subject we should like to say something concerning other attributes that would surely be essential in filling any position of trust or any office or assignment. Some others, if not absolutely essential, at least sought after and earnestly considered, are pleasing or impressive appearance, pleasing or impressive personality, pleasing or impressive powers of expression, and even eloquence: the power to reason, to convince, to persuade people. All of these surely should be listed as assets. But all of these together wouldn't be sufficient to assure a safe and sound and dependable person without some other essentials, such as fairness and forthrightness, a clear, clean record, cleanliness of life, a willingness to work, trustworthiness, straight thinking on financial matters—a sharp, undeviating sense of honesty in matters of money, with scrupulous keeping of accounts, and strict discrimination as to what is ours and what is others—as to what should be charged to public or private or personal accounts. We need those with whom we may know that our interests are safe and secure. And one of the great sources of satisfaction in life is to find someone to trust, someone whose courage is not compromised by an unquiet conscience. This is one of the essentials for enforcing laws fairly, for a person who has himself cut corners is hardly in a favorable position to call other people to account for cutting corners. He who is to enforce the law should live it. The person who must stand against pressure would be weakened if he has a sense of apology for himself—a sense of apology that has come from the kind of compromise that would make it difficult to deal forthrightly with facts. In short, for all offices and assignments, all positions, both public or private, we should seek "... honest men and wise men ... and good men ... ye should observe to uphold; ..."—men of faith and courage, and character, no matter what other personal attributes or technical training they have to have.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, March 16, 1958. Copyright 1958.

(See page 375 for footnotes.)

## CHILD AND PEACH BLOSSOMS

by Grace V. Watkins

Here in the pink and golden hour  
Is it her cheek or an orchard flower?  
Is it her golden hair that you see  
Or sun through the branch of a blossoming tree?  
Does it matter greatly—or matter at all?  
It only matters that you will recall  
An unforgettable day in spring  
When you saw a lovely, heart-stirring thing.

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## HOLD HIGH THE TORCH IN OFFICE AND FACTORY

*My Mother*—President Clark

(Continued) the days, and the longer hours of the nights when dread plagues struck and life itself was touch and go, with doctors baffled and medicines powerless,—the priesthood and my Mother. Who saw afar off the approach of the Tempter; who ward off as best she might his coming; who counseled and pleaded, betimes admonishing and reproving; who prayed and prayed again,—my Mother.

Who encouraged, who pointed the way, who praised when modest praise seemed due, who led me by the hand, now seen, now unseen, to the higher life,—my Mother.

Who lavished on me all she had to give, to the last morsel of strength, of thoughtfulness, of patience, and charity, and tenderness care and anxiety, and hope and faith and prayers, and love ever and always,—my Mother.

Who planted and built in me all I have of character, and energy, and courage, and the will to do, and high hope and faith and belief in God and in his Son; who helped me along his Way in infancy, youth, and then manhood following quickly; who always counseled me in truth; who gave the thousand little things and blessings that made life worth while and happy and purposeful,—the priesthood and my Mother.

May God ever keep me mindful of my debt for all of life, for life itself, unlike and above the debt I owe to any other in the world,—my debt to my Mother.

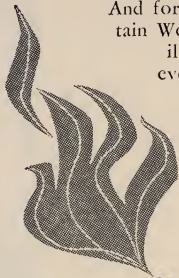
MOTHER

by Helen Wilson

Sometime along my early years  
You tiptoed through my heart,  
And of my being, my every prayer,  
Became a vital part.  
Sweet Mother, may God whisper  
peace  
And melt your cares away.  
Tell to your soul how very much  
I think of you today.

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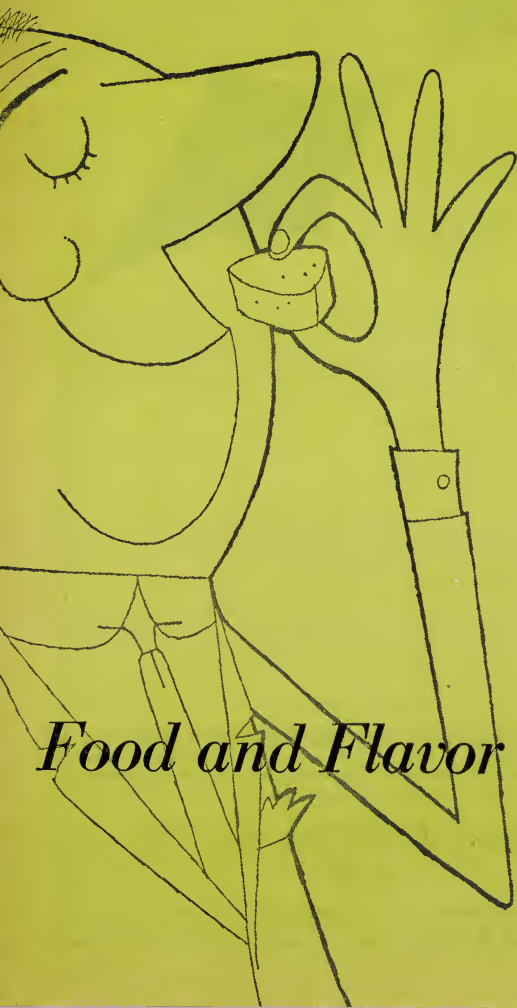
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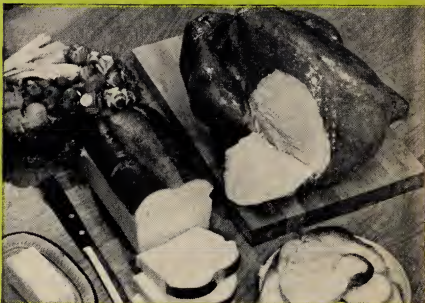
50 North Main, Salt Lake City 16, Utah

*Today's Family—Eileen Gibbons, Editor*

by Lynne A. Pettit, Ph.D.  
University of Utah



## *Food and Flavor*



"Man shall not live by bread alone. . . ." This scriptural injunction gives physical nourishment its proper position in the storehouse of human values. Man does not always or even ordinarily consume bread and other food solely to maintain life. This may be his prime motive and hunger his basic reason for eating, but the pleasant experience involved in consuming food is a common complimentary goal. As an agent for sociability or for human understanding, food can be properly identified with diplomacy and the social graces. The value of the family dinner table in promoting harmony and unity is not to be underestimated.

In extremes of hunger, palatability of food recedes in importance, but in everyday life the flavor of food is a constant inducement to adequate nourishment and to pleasant experience. Subtle social harmonies frequently swell from the soothing undertones of flavorsome food. Flavorings for food have motivated important human activity. The search for spices in 1492 may be considered as a flavor force leading to the discovery of a new world.

Yet, in this modern day, precisely what flavor is has not been clearly agreed upon by the scientists or the connoisseurs. It has been described in various ways, such as the "voice of food" affecting all the senses, or as "chemical substances" affecting the chemical senses.

Popularly, flavor is thought to be synonymous with taste, perhaps because there is no specific verb to

describe the act of determining the flavor of a food. However, flavor and taste are not the same. Flavor is a composite of sensations, including not only taste but also smell and touch and other senses. Of the many aspects of flavor, scientists have devoted most attention to taste, probably because it appears to be the most easily measured.

Four fundamental taste sensations are experienced when food is placed on the tongue: sweetness, sourness, saltiness, and bitterness. The taste mechanism involves taste "buds," clusters of cells imbedded in ridges of the tongue from which nerve fibers lead to branches of three cranial nerves. Sensitivity is related to the penetration of food materials into these taste cells, through a pore in the bud, and to the consequent breakdown of chemical substances in the taste cell. Nerve fibers have been tested in cats to discover that some nerves respond to acids, others to salt, to quinine, or to combinations of these.

Individuals differ in their taste sensitivity. They have been classified by some investigators by how they respond to two different specific chemicals in terms of sweet, salty, sour, bitter, or tasteless. These classifications have enabled the designation of individuals as "sweet-bitter" tasters, "bitter-tasteless" tasters, "sweet-sweet" tasters, and so forth.

But taste is not all there is to flavor. Color, appearance, odor, sound, psychological influences, experience, and memory, it appears, also have their roles.

Convincing demonstrations have been conducted to indicate the influence of color on flavor. Green seems to be the most agreeable color for foods. Blue and violet tend to be in the "inedible" class, with their shades more acceptable than their pure hues.

Also, color preferences in foods vary by localities. Bostonians, according to one study, buy brown eggs,

## Prize-Winning Cook Turns Can of Hash into "Heavenly Hash Supper"

"It only takes minutes to brown savory hash in a 'yeast-riz' crust," says Mrs. Brooks Lee of Yuma, Arizona, a top winner at the Yuma County Fair. "I make the crusts ahead and keep them handy in my refrigerator. And how we love that wonderful flavor only yeast can give. Fleischmann's Active Dry Yeast, I mean. It's the fastest, easiest ever—and it keeps for months right on my shelf!"



### "YEAST-RIZ" CRUST

Scald  $\frac{1}{2}$  cup milk, stir in  $\frac{1}{4}$  cup shortening, 6 tablespoons sugar,  $\frac{1}{4}$  teaspoon salt. Cool to lukewarm. Measure into bowl  $\frac{1}{4}$  cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake, Fleischmann's Yeast, active, dry or compressed. Stir until dissolved. Stir in lukewarm milk mixture. Add and stir in 1 egg, beaten,  $1\frac{1}{2}$  cups sifted enriched flour. Beat until smooth. Stir in an additional  $1\frac{1}{4}$  cups sifted enriched flour (about). Knead on lightly floured board until smooth and elastic. Put into well-greased bowl; brush top with shortening. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 1 hour and 30 minutes. Punch down; divide into 3 equal pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Trim pastry; press rim with tines of fork. Brush crusts with 1 egg white, slightly beaten. (To decorate crust, place thin braid or small cutouts of dough around rim. Brush with egg white.) Let rise in warm place, free from draft, until doubled in bulk, about 20 minutes. Prick all over with fork.

Bake in moderate oven at 350°F for 8 minutes. Do not brown.

(For later use: Cool crusts, remove from pans, stack and wrap in aluminum foil. Hold in refrigerator 1 to 10 days as needed. Return to pans.) Fill and bake as directed in recipe.

### Savory Hash Filling

Combine and set aside for topping  $\frac{1}{2}$  cup fine bread crumbs,  $\frac{1}{2}$  cup melted Blue Bonnet Margarine,  $\frac{1}{2}$  teaspoons grated onions and 2 tablespoons chopped parsley. Heat contents of 1 can (15 $\frac{1}{2}$  ounces) roast beef hash. Remove from heat; add 1 egg and blend well. Put hot hash mixture into "Yeast-Riz" Crust. Top with 2 medium tomatoes, sliced. Sprinkle with crumb mixture. Bake in moderate oven at 350°F for 15-20 minutes. Makes 4-6 servings.



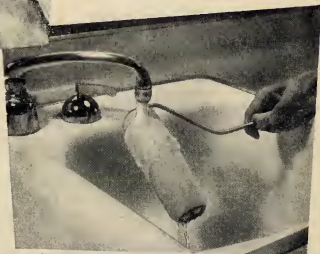
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## HALL'S REMEDY

Salt Lake City, Utah



while New Yorkers buy white eggs. Deep yellow butter is more popular in the midwest than in the east. Solid-yellow scrambled eggs find acceptance in San Francisco, while pale scrambled eggs are desired in New York. Tomato-colored bread was tried on a midwestern market only to find that people desired to buy "bread that looked like bread."

Appearance of food predisposes flavor judgment on the part of consumers. One investigator believes that "we taste first with our eyes." "The food has to look right," he says, "to look as though it is clean and fit to eat." Having assured ourselves of appearance, we then appraise by taste and smell and feeling, and possibly by other senses also.

Odor, like appearance, may preform flavor judgments in the case of many foods. Its involvement with flavor is commonly known and easily demonstrable. There is even some controversy as to whether the taste buds or the organs of smell are the most important element in flavor of food. This factor of smell is perhaps the most clear-cut evidence that flavor and taste are not the same. To show changes in flavor with and without smell, a simple experiment can be conducted by eating an onion while holding the nose.

Sound may have some influence on flavor as well. There is little experimental evidence to support this, but much attention is given to "softly played dinner music which can create an environment favorable to dining." Sounds may be characteristic of certain types of eating, such as the crunchiness of a crisp cracker or the snap of a new, fresh apple, and may be thought to contribute to the satisfaction derived therefrom. As one writer has put it, "even the silence that goes with indulgence in whipped cream" may contribute to full flavor enjoyment.

Subtle psychological influences have been found, by experimentation, to be involved in the flavor of foods. Suggestion is the most predominant of these. Flavor judgments in controlled experiments with large groups of people have been altered by providing them with certain information concerning the product they were eating; for example, in flavor tests on tomato juice conducted by the author, it was discovered that the acceptability of the juice was increased if the tasters

were informed that the juice was obtained from "fully ripened, fresh" tomatoes, whereas the acceptability of the identical juice was decreased if the tasters were informed that it was obtained from "rain-soaked, damaged" tomatoes. Other experiments showed that the flavor judgment of a food expressed vocally by a taster prior to the tasting of the same food by other persons influenced their subsequent opinions.

Experience with food seems also strongly to influence a person's judgment of flavor. The individual may be equipped with a "taste-memory," as one writer puts it, to which he refers in establishing his judgment of food. The average individual has taste, feel, odor, and sight mechanisms which upon stimulation produce a composite of sensory response called flavor. He does not, however, usually sort out these flavor components consciously but instead involuntarily groups them together as an over-all response. Memory probably influences this response in the case of specific foods; for example, a person may unconsciously recollect an unhappy childhood experience in eating spinach and reject spinach thereafter as distasteful.

It is commonly believed that hunger influences the sensitivity of individuals to taste. However, experiments conducted with college students demonstrated that sensitivities to the primary tastes of salty, bitter, and sweet were not altered over a two-day period of abstinence from food. A similar conclusion that there was no change in sensitivity was reached in the case of a particular aroma before and after eating. That is not to say, however, that hunger may not have some effect on flavor, in view of the fact that taste is only one aspect of flavor. From all that can be determined, flavor is composed of many elements, of which taste, odor, feeling, color, sound, experience, and suggestion may be some.

Flavor is a psychological experience; it is perceptive judgment arising from the mingling of sensory stimulations with other mental processes. Physiological, psychological, and sociological factors are involved. Attitudes, expectations, experience, memory, and environment couple with sensory reception, nerve impulses, bodily chemistry, musculature, reaction mechanisms, acuity,

conductivity, or others, to explain a flavor judgment.

In this light, flavor is more properly considered an attribute of the taster than an attribute of food. That such a hypothesis has basis in fact is supported by an examination of the methods used to measure or identify flavor. These methods are simply devices to obtain and interpret human judgment.

Food, of course, has an essential role in the creation of flavor: It provides the sensory stimuli. But food remains a stimulus, not an effect; flavor appears as an effect. Food can be examined directly as a component of flavor or as a group of chemical or physical identities capable of bringing about stimulation of the senses. Flavor itself can be examined only in the mental processes of the consumer of food.

## Household Helps

Payment for Household Helps used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration. ...

When putting a coat or sweater on a small child, place a marble or other small object in each hand. With the fists closed, his hands will go through in a jiffy.—Mrs. U. W., Des Moines, Iowa.

When ironing articles that are not colorfast, slip a discarded pillow case over the end of the ironing board. It keeps your regular ironing board clean.—Mrs. R. E., Jane, Missouri.

Boiling clothespins a few minutes in salt water will toughen them and keep them from freezing to the clothes on the line. It serves the same purpose as a small bag of salt used to clean the frost from windshields.—Mrs. L. M., Beaver, Utah.

Use nylon thread for sewing raincoats or shower curtains. Nylon thread will not shrink or pucker when wet.—Mrs. R. P., Chicago, Illinois.

When making pumpkin pies, make the shells first, spread with melted butter, and set refrigerator for about ten minutes or until filling is made. They will not get soggy.—Mrs. N. D. H., Salt Lake City, Utah

## Everybody sure likes Table Queen Bread!



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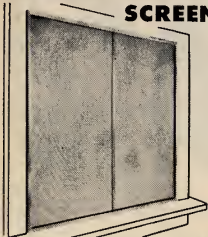


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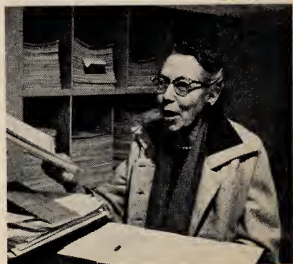
(Continued) following Sunday. The music is now polished, and certain technical preparations are made. Chief audio engineer Paul Evans and his assistants Richard Welch and Ray Loveless follow the music as keenly as any choir member, and in their double-glass soundproof booth check the balances and sound levels and also time each number to furnish the producer with timings for the actual broadcast.

Test recordings of individual numbers are generally made up each Thursday, not only for Richard P. Condie and the newly appointed assistant conductor, Jay Welch, to study as a guide to the caliber of the performance, but also that the engineers may have a check on the quality of the sound that will be transmitted the following Sunday. Constant improvements and innovations in the recorded "pick-up" and seating of the choir are made, and the Thursday recordings make possible an appraisal of these changes.

Last-minute preparations and further timings are made during the fifty-minute Sunday rehearsal immediately preceding the network broadcast to allow for any changes in the conductor's interpretation and for any acoustical changes in the responses of the Tabernacle itself occasioned by the weather and other conditions. This last might seem unusual, but those who have the program in charge have long recognized that heat and cold, dampness and dryness, wind, and other factors directly affect the tone of the choir, the organ, and the resonance of the building itself.

The final adjustment of controls, however, can only be made as the broadcast itself begins. This is be-

cause, interestingly, the presence or absence of an audience in the building also has a significant effect upon the sound. A large crowd tends to absorb much of the brilliance of the



Mary Jack, choir secretary,  
compiles music for singers.

sound and also its echo or reverberation. The choir can sound "lifeless," as it were, unless compensation is made in the control booth.

Some ten minutes before broadcast time the program itself begins to assume final shape. By now the choir has completed its rehearsal and the audience is entering the Tabernacle. While the choir members relax, tension mounts for the director, organist, and technicians—and particularly for the one man who will have the final responsibility for the production of the broadcast: Richard L. Evans, the producer and commentator. This dual responsibility constitutes an arduous task, and the choir members marvel at the ease with which he accomplishes it.

While the audience is being seated, the organist, conductor, and technicians are given typed copies of the script of the broadcast, showing order of selections, time allotted each, and other information. At the same time blackboards listing the order of numbers to be sung are hung on each side of the Tabernacle gallery so that the choir members may be informed.

Any last-minute changes are noted, and the time approaches for the broadcast. In a very real sense this broadcast could be said to be "spontaneous and unrehearsed"—for although the music is well in mind, many significant details will be worked out during the broadcast itself: Will the choir sing two or three verses of the hymn today? Will



Conductor Condie rehearses  
choir before broadcast.



the brief selection near the end of the program be included or excluded? Will the hymn that the organist usually plays following the "Spoken Word" be of one- or five-minute duration? These and similar problems are solved only as the broadcast proceeds.

But now about two minutes remain to air-time, and the organist plays the chimes of the organ as a reminder to the singers to resume their seats and cease their industrious visiting.

After a brief greeting to the audience in the Tabernacle by Richard Evans during which the usual admonitions against coughing and movement are stressed, the organist begins to play quietly "As the Dew from Heav'n Distilling." However, as soon as the conductor assumes his position on the podium, this music undergoes a modulation to "Gently Raise the Sacred Strain"—the well-known theme of the choir. A green light has flashed indicating sixty seconds remaining, and Richard L. Evans, synchronizing his stop watch with the technicians, informs the organist and conductor when only ten seconds remain. His arm is now raised ready to signal the actual beginning of the broadcast. All becomes quiet as the final seconds elapse.

Attention now must be turned to the control booth in the Tabernacle where much activity has preceded the green light.

For more than an hour the booth has been transmitting the rehearsal music over a special "wire" to KSL, where in turn it has been sent to the telephone company for transmission to the CBS network. The "level" of the choir and organ (the loudness and softness) has been checked by the network and any problems adjusted and solved. This "feeding" of sound from the Tabernacle has continued until thirty seconds before air-time, at which time the technicians receive a network cue of the seconds remaining. For the last thirty seconds all is quiet.

At a precise moment the green light flashes to red in the Tabernacle, Richard Evans' arm drops in signal to the conductor; the choir begins its theme; and another broadcast wings its way along its electronic path. In Salt Lake City and in hundreds of cities and areas throughout this country, radio listeners hear the familiar theme and

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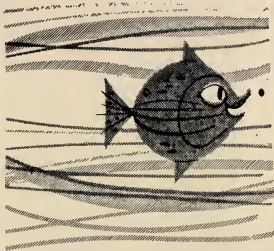
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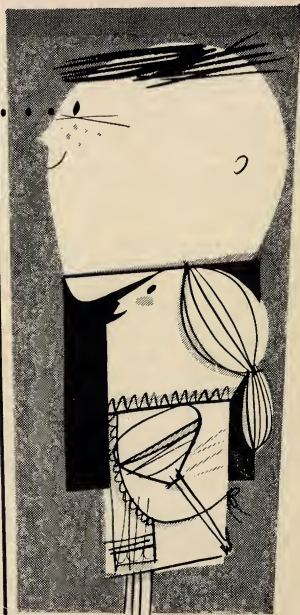
**"Tubby"**  
**the Goldfish**

he's part of the fun  
of family dinner in the

**COFFEE SHOP**

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Max Carpenter, Manager



the broadcast. In Chicago, Los Angeles, and elsewhere tape recorders are busy preserving it for release in some areas at later hours. Recording Arts in Salt Lake City is likewise transcribing it for permanent Church record and also to fill many demands from other countries for recordings for foreign broadcast.

As the broadcast proceeds, one of the technicians must be alert to turn the public-address system in the Tabernacle on and off as needed so that the audience in the building might hear the commentary of Richard Evans. As the choir pours out its eloquence in the music of the morning, continual adjustments are made by the technicians to underline a phrase here, to make the altos slightly more prominent during a leading passage, to keep the "pick-up" of music in perfect balance with the intent of the conductor. All is now an exciting and continuously new experience, even for the singers. They are hearing for the first time, along with the audience, the solo selections of the organist and the "Spoken Word" of Richard Evans. And perhaps no one single feature of the broadcast undergoes more continual change than this "Spoken Word." During the broadcast itself, up to the very moment it will be delivered, this brief but always meaningful and eloquent sermonette is revised and polished and altered, words and phrases changed, crossed out, transposed, until one marvels that Richard Evans can read the much-abused copy. But always it comes out without hesitation, seemingly perfectly distilled and unchangeably perfect as read.

As the music of the last great chorus by the choir dies away, and the eloquent closing theme "As the Dew from Heav'n Distilling" is conveyed by the organist, many eyes of the choir are focused on the sweep-secondhands of the clocks in the Tabernacle. With rare exception the final words of Richard Evans, "This is the CBS Radio Network," are delivered at precisely twenty-nine minutes and thirty seconds after the broadcast begins. Another fifteen seconds and the red light goes out, and all relax.

Another broadcast in the 29th year of this great tradition is over until "another seven days at this same hour."

## *My Mother—(Bishop Wirthlin)*

(Continued) taught him the gospel of Jesus Christ. He was baptized July 7, 1850, by Elder Becroft.

Mother married my father, Joseph Wirthlin, in 1892. They moved to Eureka, Utah, where he had a meat and livestock business and experienced many hardships in a rough, frontier mining town.

We lived in Eureka until 1907. Our home was comfortable, and we were well fed and clothed. Six of

the seven children were born while we lived here. As Father spent much time away from home, each evening was home evening with Mother and the children. She taught us to pray, and as she was a fine singer, we learned and loved to sing the songs of Zion—"Love at Home," "Let Us Oft Speak Kind Words to Each Other," "Joseph Smith's First Prayer," and "America" were favorites. She told us stories of Joseph Smith, Brigham Young, and the other Presidents of the

## *Home is those who are there*

Richard L. Evans



There has been much written, sometimes realistically, and sometimes sentimentally, about what makes a home. There are of course the comforts and conveniences, and a sense of belonging in a familiar scene and setting. But wherever it is, and whatever it is, and whatever else it is, home is those who are there. It is a warmth of welcome, and the understanding of those we love and live with. And in these times of so much concern and of so much searching for the solution to so many so-called social problems, surely it would be well to remember that there never was (and in this life likely never will be) a simpler, more direct solution to some of the most perplexing problems than good and enduring homes where children feel welcome and wanted. And at the risk of oversimplifying the situation, (at the risk also of raising many other questions that are not so simply solved), it surely would seem that much of trouble, much of lawlessness and delinquency, much of maladjustment, could be corrected by happiness at home. And it must be apparent that we have sometimes almost too successfully organized almost too many activities outside the home, with perhaps too little of emphasis on the hallowed place where the deep and enduring ideals first are fixed. One of the most blessed memories of childhood is to return home from school (or from anywhere at all) and find mother (or someone else special) waiting with a cheerful warmth of welcome, and love and understanding. Returning to an empty home—or house—leaves so much lacking. And one of the richest rewards of parents is to have young people want to come, want to bring their friends to a home where all feel wanted and welcome. Home should be a place of mutual responsibility and respect, of encouragement and co-operation and counsel, of integrity, of willingness to work, of discipline when necessary, with the tempering quality of love added to it, with a sense of belonging, and with someone close to talk to. In such homes can be solved many of the social problems without so much outside seeking for the solution. For the young (or for anyone else) there is no more important part of life than the memories of a sincere and happy home, with someone waiting, with an understanding heart, with someone close to talk to.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, February 23, 1958. Copyright 1958.



Church. She had a book on the lives of Presidents of the United States, and their stories were made to live in my life. I especially enjoyed hearing of Theodore Roosevelt and his Rough Riders.

When the sixth addition to the family was expected, Mother was very ill. Neighbors and relatives came in to assist and there was no room in the house for the three frightened older children. What could we do to help our mother? Her teachings came back to us—yes, we could pray. We knew our Father in heaven would hear our supplication, but where could we go? The coal house was the only available place. My two sisters and I knelt in the coal, and I offered a prayer asking for help. Was our prayer answered? I have always felt it was, for Mother was blessed, and another little sister came into our home.

When I was eight years old, I contracted typhoid fever, and had it again when I was nine. I vividly remember Mother's concern and the prayers that she offered in my behalf. Her care and love was unbounding, and although I was no longer a small child, she often held me on her lap and rocked me to ease my pain. She sent my name to the temple and I was miraculously healed.

Mother was active in the different Church auxiliaries and was president of the Mutual. When she left Eureka the organization presented her with a mahogany rocking chair which is still treasured by a daughter. She was also the religion class president. She gave readings for programs. "Oh Captain, My Captain" by Walt Whitman is one that is remembered by her children.

Father's enterprises in Jesse Knight's Mines were successful, and he purchased the Hooper Building on East First South in Salt Lake City and a home at 127 South Eighth East in the Eleventh Ward.

Mother was appointed president of the Relief Society. During the flu epidemic, she was a great comfort to many families who were stricken.

When I received my call to go on a mission to Germany, Mother was very happy—a dream was to be realized. There were a few principles that I did not understand well enough to preach them out in the world, and her admonition was, "Do



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your duty, study hard, pray always, and all things will be made clear to you." Her letters were always encouraging, filled with words of love and hope for my success.

When I had packed my clothes in my trunk to go to my own home, Mother cried bitterly—she knew I was leaving the sheltered protection of her care in her home for someone else. Her consideration for my own family was greatly appreciated. When sickness struck, she took our infant son and cared for him as her own, and we bless her memory.

Mother contracted the flu and died from complications on the 25th of February, 1919, at the age of fifty-one, leaving a great void in her home and her family. She now has a living posterity of seven children, twenty-seven grandchildren, and forty-eight great grandchildren who honor and revere the example she set us in living and teaching the gospel of our Lord Jesus Christ.

### SURPRISE SERENADE

by Maryhale Woolsey

Song brushed my window—a living thing . . .

Flutter of feather and sweep of wing;  
Alighted nearby in a new-leaved tree,  
And lifted its voice, singing straight to me!

Trill and arpeggio, and lilting swell . . .

Lyric more charming than words can tell;

Something of springtime . . . of sunrise, too . . .

Wisdom and laughter, and dreams made new . . .

In my enticement I wasn't quite sure

The fact was not fancy and nothing more;

I let Song depart, without learning its name—

But held fast forgetting the hour she came!

## With Reverence

(Continued) away other finer feelings. Certainly life need not be long-faced. Certainly there are many times and places when high-minded humor and lighthearted talk and heartily informal fellowship are a permissible and important part of life. But there are also sacred places, sacred hours, sacred subjects that should be reverently respected—and he who is insensitive to them is sometimes suspected of lacking some essential training or some essential qualities of character. We commend these words from the seventeenth century: "Let thy speeches be seriously reverent when thou speakest of God or his attributes; for to jest or utter thyself lightly in matters divine is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief."<sup>8</sup> "Always and in everything let there be reverence."<sup>9</sup>

### ART AND PHOTO CREDITS.

289, 303, 352, 359, 364, 376, John Davenport; 302, 320, Hal Rumel; 206, 318-319, 326, 327, 348, art. Dale Kilbourne; 302, Lionel V. McNeely; 306-309, art. Ralph Reenolds; 310, Ernst Wittke; 317, Rav Kooyman; 312, 370, Lorry Rytting; 322, C. C. Pierce; 331, Harold M. Lambert Studios; 332, 338 H. Armstrong Roberts; 328, 329, 366, Lorin Wingens; 335, Virginia Sargent; 328-329, 336, art. Jeanne Lindorff; 366, cartoon, Dave Burton; 366, photo, courtesy Turkey Grower's Assoc.; 366, photo, courtesy Utah-Idaho Sugar Corp.

### FOOTNOTES AND REFERENCES FOR ARTICLES:

#### Your Question

- <sup>1</sup>John 5:39.
- <sup>2</sup>Moses 6:57-61.
- <sup>3</sup>D & C 50:23-24.
- <sup>4</sup>Ibid., 84:46-47.
- <sup>5</sup>Revelation 20:12.
- <sup>6</sup>Title Page, Book of Mormon.
- <sup>7</sup>3 Nephi 26:8-10.
- <sup>8</sup>Ether 4:6-7.
- <sup>9</sup>D & C 130:18-19.
- <sup>10</sup>Teachings of the Prophet Joseph Smith, p. 217.
- <sup>11</sup>Ibid., 297.

#### With Reverence

- <sup>1</sup>Ecclesiastes 5:2.
- <sup>2</sup>Thomas Carlyle, *Inaugural Address*, 1866.
- <sup>3</sup>Hebrews 12:28.
- <sup>4</sup>Thomas Fuller, *Homologia*, 1732.
- <sup>5</sup>Joseph Smith, *History of the Church Period I*, Vol. V, pp. 134-135.
- <sup>6</sup>Doctrine and Covenants 88:121.
- <sup>7</sup>John Ruskin, *The Crown of Wild Olive*.
- <sup>8</sup>Francis Hawkins, *Youth's Behavior*.
- <sup>9</sup>Confucius: *The Book of Rites*.

*The Power of the Whole Personality in Teaching*  
<sup>1</sup>Parley P. Pratt, *Autobiography*, pp. 210-211 (1950 ed.).

#### Jesus visits his other sheep

Scriptural references are from 3 Nephi, chapters 8 through 28. See also John 10:16.

#### The Spoken Word

##### Talent Without Character

- <sup>1</sup>Author Unknown.
- <sup>2</sup>Revised.

"Good men ye should observe to uphold"

- <sup>1</sup>D & C 98:10.



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# The Last Word

Work thou for pleasure, paint or sing or carve—  
The thing thou lovest, though the body starve;  
Who works for glory misses oft the goal,  
Who works for money coins his very soul.  
Work for work's sake, and it may be  
That these things shall be added unto thee.

—Tony Cox

If you never break a promise, if you always pay  
the money you owe exactly on the day it is due,  
nobody will know but that you are worth a billion  
dollars. And you will be just as good a risk as a man  
worth a billion, for all that he could do would be  
to pay promptly on the due date.

—Alexander Hamilton



## Child Psychology

Her house is very modern,  
A switch for every chore,  
Except her little four-year-old—  
And nothing needs it more.

Hypocrisy works two ways: It makes the bad man  
hide his badness for fear of the good man, and the  
good man hide his goodness for fear of the bad man.

There is the same difference between the tongues  
of some, as between the hour and the minute hand:  
one goes ten times as fast, and the other signifies ten  
times as much.

—Grover Cleveland

Popular expressions are sometimes misleading. They  
call it the "rush hour" around five o'clock, when you  
sit in your car for half an hour waiting for the traffic  
to move twelve feet!



Fu Ling, who had just opened a laundry on one  
corner, studied the signs on the business establish-  
ments on the other corners.

On the bakery was a sign reading: "We never close."  
Over the garage were the words: "We stay open all  
night." The restaurant sign read: "We never sleep."

The next morning over Fu Ling's Laundry appeared  
a neat hand-painted sign: "Me wake, too."

The amount of sleep required by individuals varies  
... except that each person needs just five minutes  
more.

The most fertile soil does not necessarily produce  
the most abundant harvest. It is the use we make of  
our faculties which renders them valuable.

—Higginson

Conscience is the still small voice that makes us  
feel still smaller.

A friend is not so much one to whom you can go  
for help when you are in trouble. That has its value.  
But a friend is one to whom you can go when he is  
in trouble.



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Form 39 does not have waiting periods. Any disease originating after the date on your policy is covered.

#### NO LIMITS ON ANYTHING

Form 39 does not limit your payments. If private room is needed at \$15.00 a day, the \$100 will pay all but \$5.00 of the weekly cost.

#### ANY HOSPITAL YOU CHOOSE

F 39 covers you in any regular hospital in U.S. or Can.

#### NO PRO-RATING—Pays in Full

Form 39 pays in addition to any and all other payments you get from any source.

#### PAYS 350 DAYS—50 WEEKS

Form 39 pays for a full 50 weeks—or up to \$5000.00 if you are in the hospital for a year. Might be a godsend if you had a long illness.

#### MONEY PAID TO YOU

Form 39 pays you \$100.00 a week, even if actual costs are less—and it pays the money to you.

#### ONLY TWO EXCLUSIONS

Form 39 excludes only mental illness and childbirth.

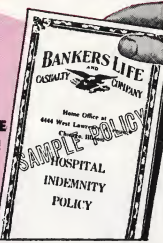
#### PAYS FOR ALL ACCIDENTS

Form 39 pays for all accidents—even at work.

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## *Little Things, only Mom can do*

Today's Mom often has to be the family chauffeur, bookkeeper, home manager, purchasing agent, nurse, dietitian, and . . . well, the list seems almost endless. But when it comes right down to it, it's the intimate "little" things she does that are long remembered . . . like helping a daughter make that very special dress for her first formal party . . . or giving wisdom and understanding when it is needed most for a host of childhood and 'teen problems.

So many of these important "little" things only Mom can do — and she can do them only if she can be at home with the children during those important "growing up" years. The greatest gift a man can leave his children is their mother's time . . . and a Beneficial Life Dependency Period Income provides just that. Learn more about Beneficial Life policies that include this important provision.



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